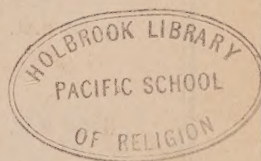
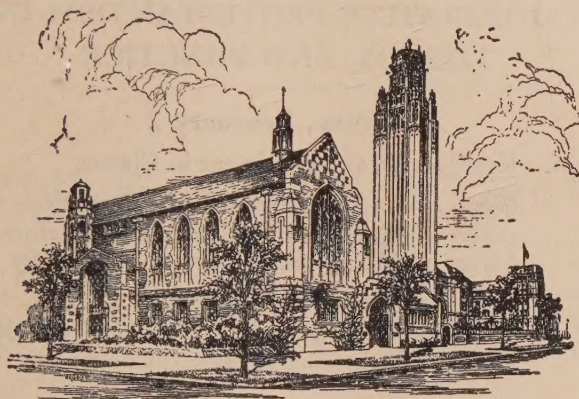


lume XXXVIII

JANUARY 1948

Number 1

The Chicago Theological Seminary REGISTER



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AT
THE CHICAGO THEOLOGICAL SEMINARY

Monday-Friday, February 2-6, 1948

Theme:
**COOPERATIVE PROTESTANTISM IN
THEORY AND PRACTICE**

Monday, February 2

- 2:30-3:30 P.M. Registration and enrolment in Classes
- 3:30 P.M. Meeting under auspices of the Associations of Congregational Christian and Evangelical and Reformed ministers (*Breasted Hall, Oriental Institute, University of Chicago*)
- 8:00 P.M. Opening service of worship in Graham Taylor Hall. DR. MCGIFFERT *presiding*. Preacher: JOHN B. THOMPSON, Dean of Rockefeller Memorial Chapel

Tuesday, Wednesday, Thursday, Friday mornings

- 8:00-8:20 A.M. Service of worship in Thorndike Hilton Chapel conducted by members of the Federated Theological Faculty
- 8:30-9:20 A.M. Four courses:
1. Contemporary Scholarship and the Old Testament (J. COERT RYLAARSDAM)
 2. Theology and Our Cooperative Tasks (DANIEL D. WILLIAMS)
 3. Preaching Today (Instructors to be announced)
 4. The Preacher as Theologian: Four American Exemplars (PRESIDENT A. C. MCGIFFERT, JR.)
- 9:30-11:20 A.M. Four sessions for all participants, on the general theme: "Cooperative Protestantism in Theory and Practice"

The Federal Council of the Churches of Christ in America co-operates with the Seminary in presenting four major fields of operation, with addresses and forum periods by secretaries from the staff of the Council.

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THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

(*Advisory Committee: A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS*)

VOLUME XXXVIII

JANUARY 1948

NUMBER I

RELIGIOUS OBSERVATIONS IN EUROPE

By ALFRED W. SWAN

[*The author, member of the Board of Directors of C.T.S., and frequent contributor to the REGISTER, spent ten weeks in Europe last summer representing the Congregational Committee for War Victims and Reconstruction. He is minister of the First Congregational Church, Madison, Wisconsin.*]

OF THE broken Continent it is hard for me to make generalizations in the field of religion or in any other department of life. So dislocated is society and so fragmentary is the life of the great communities that all one can do is to assemble a random sampling of religious observations and attempt to detect a pattern touching all of them.

BRITAIN

One begins by examining what has happened to church buildings in London, for instance, where half the physical damage of Britain was suffered. About 20 per cent of the structures in London were destroyed or rendered unusable. This holds true for the Congregational churches of Greater London; of 240 such churches, 52

were destroyed, 149 damaged, and 39 escaped. The government is indemnifying for actual structural demolition, which does not include ecclesiastical glass, any furnishings such as organs and pews, or any deterioration since the demolition—which is a sizable item if windows have been out or roofs loosened or off for three years. The lay officers of British Congregational churches are exceptionally active in the management of church affairs and in the conduct of services when ministers are unavailable, as some were for four and five years during the war.

The organization of an International Congregational Council by over forty representatives from twenty-odd countries looks toward an International Congregational Council Meeting at Wellesley College in June, 1949. Dr. Sidney Berry,

about to retire after twenty-five years as secretary of the Congregational Union of England and Wales, a speaker at the General Council at Grinnell in 1946, becomes the first secretary of the new International Council. Dr. Leslie Cooke of the Warwick Road Congregational Church of Coventry, a speaker at the General Council in Grand Rapids in 1944, becomes the new secretary of the Congregational Union. A few blocks west of St. Paul's Cathedral, in Farringdon Street, are the headquarters of the Union in Memorial Hall, erected in 1862 on the two-hundredth anniversary of the martyrdom of Congregationalists on the site, then Fleet Street Prison.

FRANCE

Were one to catalogue the secular gods of Paris, they might well be: in the nation, Mars; in the restaurants, Bacchus; in the theaters, Eros; on the boulevards, the American dollar—which street speculators are ready to purchase at notorious black-market exchange in francs.

But in a German prisoner-of-war camp outside Caen—9,000 of whose 15,000 houses were destroyed, 5,000 damaged, and 1,000 spared—over the altar of the Quonset-hut Lutheran chapel is to be read the text: "Behold the Lamb of God that taketh away the sin of the world." Whatever this may mean theologically or evangelically to prisoners taken in Africa, transported to America, reshipped to the Continent, and held for demining operations, rubble clearance, and agricultural labor, it suggests in the aftermath of war Lord Acton's mighty aphorism: "History is the Lamb of God taking away the sin of the world."

Not a mass movement but significant is the Protestant renewal of a Huguenot community in the Chambon, a hundred and fifty miles south of Paris, under the leadership of Pastors Trocme and Theis. The economic, social, moral, educational,

and religious resurrection of the area is undertaken through the Protestant church, where in a seating capacity for eight hundred will be found a thousand people—before the legend over the high pulpit: "The Master is here and calleth for thee"—and through Le Collège Cévenol, housed in a great old barn and farmstead, equipped for two hundred and fifty students of junior-college level and of international background.

Pastor Trocme reports a liberal movement among southern French Catholics, especially the Dominican Fathers at Lyon—*Mouvement Communautaire*—a type of voluntary communism allowing for individual freedom. A watch-case manufacturer has turned his factory over to the workers, who conduct the business on the following principles: the law of unanimity rather than majority vote; five hours a week cultural and intellectual pursuits; meetings for exchange of ideas and cultivation of tolerance; election of chief unanimously; exclusion of workers by vote of the group if found unsatisfactory at the end of one year; inclusion of wives and children in the group; and an income for every member of the family, with a differential for quality housekeeping. No interest is taken; the enterprise is prospering.

ITALY

The religious situation in Rome is suggested by an incident in the recent municipal elections, in which the Christian Democratic party (Catholic) won by a small majority over the peoples' parties (Communist and others). On the ground that it might influence voting loyalties, a Communist poll-watcher complained of the presence in the voting-room of a copy of Da Vinci's "Last Supper."

Relief workers and observers are concerned over lack of housing facilities in Naples. Not only do the notorious quarry

caves fill up as soon as families are removed to better quarters but the explosion of an ammunition train at the suburb of Torre Annunziata unhoused some two hundred families; seventeen such families now live in one large warehouse basement on the water front. Casas ("Committee for Assistance to Those without a Roof over Their Heads") uses funds segregated from the sale of U.N.R.R.A. foods to erect new housing of Mediterranean stucco type. The Congregational Christian Service Committee, housed rent-free in the city hall, supplies a doctor, a nurse, and a social worker to aid resettlement of families.

GREECE

Between a modern and highly stratified society and the ruins of an ancient civilization stands the Greek Church, remarkably coming to life. The New Life Movement, *Zoi* (*zoos*, "alive"), in the Greek Church provides for the more extensive education of the clergy. Where thirty years ago there was no preaching, there are now eighty preaching centers; where twenty years ago there were no Sunday schools, there are now eight hundred thousand Sunday-school pupils. The magazine *Zoi*, which carries a sermon which may be read in any of the churches, is the most widely circulated weekly in the country.

Loyalty to the Greek Church is part of patriotic internal resistance to attack on the nation. Out of their poverty the people are contributing considerable sums for the renovation of their often decadent church buildings. The rebirth of religious vitality may be an oblique result of Western Protestant missions in the country. This rebirth has the cordial support of the archbishop and of the theological faculty of the University of Athens, among whom is Professor Alivisatos, pupil of Harnack and student in Britain and America.

CZECHOSLOVAKIA

The 30 per cent Protestant sector of Czechoslovakia wields an influence beyond its proportional numbers. This is partly due to the association of democratic liberties with the Protestant movement. The Reformation in Bohemia antedated the Lutheran Reformation by more than a hundred years. The church of St. Martin's-in-the-Wall, where in 1414 under the influence of Jan Hus the people first received communion in both kinds—the loaf and the cup—is a civic shrine. The symbol of the Czech Protestant churches is a chalice before an open Bible. Though Hus lost his life in 1415, Protestantism was strong until 1620, when Austria conquered Bohemia, returning many Husite churches to Roman control. But in 1918, when the republic freed itself from the Austrian throne, an upthrust of democratic and Protestant vigor ensued. The heroic monument to Hus in the city square is both a patriotic and a religious shrine.

In Prague the day that Masaryk, Jr., phoned back from Moscow that Czechoslovakia could not participate in the Marshall Plan negotiations it was evident that the country is behind the iron curtain economically. Ask why, and one will be told: When the Yanks were fifty miles from Prague, the Russians were a hundred and fifty miles, but the Russians got here first and liberated the city in three days. Although economically the government may face East, there is evidence that its religious and political ideological sympathies face the democratic West.

POLAND

While London lost 20 per cent of its buildings and Berlin 80 per cent, Warsaw was 95 per cent destroyed. A city of 1,300,000 was reduced to 500,000; there are estimated to be 250,000 bodies under

the ruins that never will be recovered. One-third of the people are living in basements, usually without windows. It will be 40° below zero outside and 10° below inside unheated apartments this winter. An active relief worker is Dr. A. L. Sargeant, a former citizen of Warsaw, who studied in Canada and took orders in the Anglican Church. He has returned with his wife to aid the beleaguered in Warsaw and is serving as minister of the Evangelical and Reformed Church. Though Poland is 90 per cent Catholic—and its politics dictated from the East—Warsaw has an interesting Lutheran church, now without roof, windows, organ, or pews. A rude altar, covered in white, with candles and cross, confronted three hundred poor worshipers, mostly standing, on a Sunday this summer, when the birds flew in and out and a bright warm sky looked down on a city of destruction.

Among the million orphans in Poland, summer camps for children in the Warsaw area were conducted by Methodists, Baptists, the Church World Service, and Don Suisse ("Swiss Gift," appropriations from the Swiss government, which knows its good fortune in staying out of two world wars, made available for relief work throughout Europe).

HOLLAND

I discovered the interesting Remonstrant Church of twenty thousand members which on grounds of congregational nonconformity broke away from the Dutch Reformed Church in the seventeenth century. Their official board room displays Rembrandt-like portraits of some of the founders, including Arminius and Hugo de Groot. The national officer, corresponding to the president of the Federal Council of Churches, preached in the Remonstrant Church in Amsterdam in the presence of the American visitors.

Active in the Remonstrant Church is Mr. Peter de Kanter, the acting head of

the Foreign Office of the Netherlands government in The Hague. His wife (an authority on the United Nations), while rearing a family of five children, spent nine years collating and publishing the half-dozen Latin versions of Grotius' *Law of War and Peace*. Having come through a period of foreign occupation—when the Dutch got down to eight hundred calories daily—their leaders are religiously devoted to the principles of international law.

GERMANY

Nobody wins a war, not even the "winners," who lose heavily economically and every other way, as both Britain and America can testify. But it is a still more terrible thing to lose a war. The retribution that history has wrought on the German nation for the terror it inflicted on Europe is tragic to behold. The religious factor is by no means the dominant one in Germany today; the military, political, and economic factors are still pervasive.

O.M.G.U.S. (Office of Military Government of the United States) in Hesse operates on two principles: (1) The children were not responsible for what happened here, so the children are fed first. (2) No economy can be indefinitely sustained on charity; therefore, the agricultural, industrial, and commercial economy must be got on its own feet. In Hesse old folks may be seen gleaning in the fields, walking slowly after the harvesters to miss no head of wheat that has fallen between the stubble rows. The internal economy of Hesse has now been able to produce only one pair of shoes per person every two years. In Bavarian Munich, when sixty thousand children reported to school this fall, twenty thousand were barefoot. All economic revival, whether by private or by social enterprise, awaits political decision and is largely paralyzed by the present tension between the eastern Russian Zone and the western British-American-French Zone. Fifteen hundred calo-

ries daily are conducive neither to health nor to industry. In Berlin, women under forty-five, unless needed in the family or industrially employed, must work with clearance squads handling and hauling brick and stone debris. The streets are cleared, but there are miles of uninhabitable ruins. In the flower boxes of the habitable sectors tomato plants were growing—in the summer. Old people may be seen at the outskirts of the city hauling wood in baby carriages. The Tiergarten has all been cut off.

In this environment of social breakdown, relief and religious agencies are working and of necessity must cooperate. The Catholic bishop, through Caritas, and the Lutheran bishop, through Helfs-wurk, confer in matters of relief distribution. Pastor Niemöller, more animated of countenance and expression than one would expect in one long imprisoned, observes that there is an emotional petrification going on and paralyzing the people. Niemöller preaches a need of repentance and is therefore a minority voice in the nation. But he has recently been elected president of the Evangelical churches of

Frankfurt, Hesse, and Nassau. No certain trumpets sound where once the streets cried "Heil!"

INTERPRETATIONS

A Saturday afternoon performance in Stratford Theater of Shakespeare's *The Tempest* beautifully and powerfully portrayed the conflict between the sprite Ariel and the savage Caliban. Whether the tempest of these times can be quieted by the triumph of the spirit over the savage remains to be seen.

After observation of the physical and human ruin across Europe, one comes to the point where he no longer asks previous status whether ally or enemy but sees only the human distress and need which confront our age. And by no less words is the problem resolved than by Paul's: "He is our peace who hath made both one, having broken down the middle wall of partition, and abolished in his flesh the enmity . . . that he might create in himself of the two one new man, so making peace; and might reconcile both in one body unto God on the Cross" (Eph. 2:14-16).

THE UNIT PLAN IN THE CONGREGATIONAL CHRISTIAN DENOMINATION

By ALFRED C. HOWELL

[The author is a vice-president of the Guaranty Trust Company, New York City; trustee of the Annuity Fund of the Congregational Church; acting chairman of the Board of Trustees of Bucknell University; and is devoting much of his time to the American Heart Association.]

THE material needs of a loyal ministry are partially met by the Congregational Christian churches through the operation of the Annuity Fund for Congregational Ministers. This fund—divided into

the Original Plan and the Expanded Plan—has functioned for many years and has been of inestimable help to many ministers and their widows.

The purpose of this message is to direct attention to the members of the Original

Plan—now about one thousand—who, when they joined, could not afford to pay the cost of their previous years of service in order to assure them an adequate pension on retirement.

To these older members the Congregational Christian churches promised that, if they themselves would pay enough to provide an annuity of \$100 per year on retirement, the church as a whole would add \$400, making a net allowance of \$500 to a minister, with 60 per cent of that amount continuing to his widow after his death. This promise has been restated by the church many times, but it was impossible to provide sufficient money to build up the reserves necessary to guarantee the promised Original Plan annuities.

Early in the history of the Annuity Fund for Congregational Ministers our fellowship raised the Pilgrim Memorial Fund of \$5,000,000. It is worth noting that this fund, collected in 1920, was the only nation-wide campaign for a special fund conducted by our fellowship until the Debt of Honor Campaign was instituted in 1937, which was succeeded by the Unit Plan in 1942. A part of the income from the Pilgrim Memorial Fund is used to help pay the annuities promised under the Original Plan, but the Pilgrim Memorial Fund income in itself was insufficient to provide the additional \$400 promised, and gifts from the churches were still needed.

When the annuity load under the Original Plan grew heavier with the entrance of an increasing number of members into annuitant status, it became obvious that additional money over and above that supplied annually through the apportionment would be necessary if the Original Plan was to maintain its stated purpose. The Debt of Honor Campaign was instituted and vigorously promoted. However, the amount realized by this campaign was likewise inadequate, and in 1942 the Annuity Fund was compelled to announce

that the promised \$500 per year to an Original Plan member would need to be reduced to \$400 unless additional money could be found.

But some of our interested friends felt that in a church of a million members there must be twelve hundred individuals or churches or combinations who could give \$100 per year for ten years—a total of \$1,200,000—which would meet the needs during the years of maximum Original Plan requirements and would work no great hardship on our membership.

The foregoing is a brief sketch of the beginning of the Unit Plan. The first plan of securing gifts in \$100 units was revised to make place for gifts in larger or smaller amounts. The results in six years have been heartening, the purpose is worthy, and our fellowship has responded most generously. By the end of 1947 we should have well over a million dollars, and, if the history of the Unit Plan repeats itself, we will raise in 1948 the entire balance to make a total of \$1,200,000, thus relieving our membership of any further appeals for Original Plan annuities other than the amount supplied annually through the apportionment.

The records make a very favorable showing for our membership. Instead of twelve hundred subscriptions per annum for a total of \$120,000, we note the following:

Year	Approximate No. of Contributions	Total
1942.....	1,400	\$130,150
1943.....	2,900	153,369
1944.....	3,000	185,492
1945.....	3,200	176,847
1946.....	3,250	178,598
1947 (to date).....	1,750	95,250

The dollar amount is impressive, but the large number of contributors is even more

so, since it shows the strength and interest of our church members.

A word of commendation should be given to Robert Cashman of the Chicago Theological Seminary, chairman of the Unit Plan, whose energy, initiative, and enthusiasm have been so effective; and to Frank J. Scribner, executive secretary of the Annuity Fund, who has been untiring in planning and execution. The team of Cashman and Scribner has been an inspiration. Let us hope that these thousands of dedicated members may continue and increase their support of the Unit Plan so that by the end of 1948 a thousand retired ministers, or their widows, may have as-

surance that their modest \$500 per year annuities will be secure as long as they live.

To all of us it is manifest that the United States will be called upon for some years to come to help feed, clothe, house, and generally assist a war-torn and war-weary world. Members of the Congregational Christian churches want to do all that they can to make and keep world peace. The completion of the Unit Plan in 1948 will enable us to support more effectively our committees working abroad in so many fields, thus aiding security in the world after helping our aged ministers in social security at home.

CHRISTIANITY AROUND THE WORLD

III. RELIGIONS IN FRANCE TODAY

By HOWARD F. SCHOMER

[When the Editor asked Howard Schomer ('38-'41) for a report on France, he responded in spite of illness with this brilliant article. He serves in a Protestant community in the Cévennes Mountains at Chambon-sur-Lignon.]

FRANCE, long "the eldest daughter of the Roman Catholic church," is in this twentieth century a de-Christianized land. The Abbé Godin in his book which appeared at the outset of the war, *France, Field for Missions*, estimates that, of the total population of 40,000,000, not more than 7,000,000 are Catholics in good standing. There are said to be no more than 700,000 Protestants in any living relationship to their churches. Probably active priests throughout the country do not exceed 15,000, active ministers 700. Pastor Henri Roser, in a book which has just been published, insists that not more than 10 per cent of the population believes or regularly practices any religion. In the face of

this vast detachment from the traditional faiths, what are the churches, the political religions, the philosophers, doing?

Roman Catholicism, now as often, is carrying on two sharply different campaigns. There are intransigent public meetings that defy the drift of the times, asserting that through Rome alone lie individual and national salvation; there are dramatic processions that traverse the country, consecrating it to the Virgin and calling upon her to lead the people back to God. But there is also a congeries of newer movements, grouped under the name of "Catholic Action," which try to go to the people where they are, witnessing faith in Jesus Christ and giving simple instruction of liberal Catholic views on the

church, politics, and economics. Sometimes they "parachute" ardent laymen and priests without clerical garb into very hostile or apathetic milieus where there is no longer a parish base, to earn their livings alongside the people, to get to understand them, and gradually to develop among them a knowledge of the Gospel and a desire to participate in the life of the church.

PARTIES

The old anticlerical free-thought religion is also currently expressed in two affirmative parties, far less fundamentally united than the Catholic tendencies just described: the Communist party, with such subsidiaries as the vast youth movement Union de la Jeunesse Républicaine de France, and the Socialist party with its considerable following in middle-class and intellectual circles. The Communist party has its ideological militants, committed to atheistical, philosophical, and historical materialism, but certainly its mass strength at the polls comes largely from the bitterness of the underdogs toward the hitherto ruling classes and their hunger and fear during these last two years of economic deterioration. To the Socialist party, more reflective and less passionate than the Communists, it has become increasingly clear that historical materialism and the developing political-economic revolution in France must be divorced from any dogmatism and intolerance about philosophical questions. In the struggle for the loyalty of the French masses, it has therefore gained the support of those people in various social classes who accept the inevitability of a socialist revolution but who no more want a proletarian dictatorship than a clerical authoritarianism. Such qualified radicalism has naturally lost the Socialist party the votes of the most militant Marxists, especially among the young, even while it

has gained for it a new prestige and, in spite of its third-rate voting strength, the control of the government.

EXISTENTIALISM

Having thus sketchily reminded the reader of the bold leading contenders for the direction and interpretation of French life, let us examine two other influences, almost the only others publicly proclaiming avowedly complete systems of doctrine and enlisting the adherence of notable sections of the population: Existentialism and Protestantism. In any country but France it might be laughable to speak of the influence upon social life of a recently developed school of philosophy, especially in comparison with the influence of ancient religions and dynamic political movements. But there is readiness in the intense intellectual civilization of France, both in its academic and its bohemian aspects, for the influence of an incisive and coherent system of philosophy; and in the mood of the hour people in many walks of life are prepared to nod an ironic assent to the Existentialism of Sartres and Camus. The psychological allure of this philosophy for a people who have lost their last illusion is that it declares that the completely crushed individual who recognizes that his existence has no meaning and no ineluctable end is, in his absurdity, precisely *free*. He is curiously like a Pascal, or better yet, a Paul, in that he fully realizes his utterly desperate situation and unlike them only in one fundamental regard: he has no faith in a reality and dimension that can redeem his existence and so lives without making any appeal to a power beyond. He unflinchingly accepts to live without consolation.

PROTESTANTISM

If Existentialism in this form at present makes quite a stir in French life (obviously without comprising an organizational

movement!), this is in part because it honestly describes that existence without consolation which, particularly in Paris, so many people are leading. Is it too far-fetched to say that for the same reason the dying French Protestant churches of the beginning of this century, having largely returned in the last twenty years to their harsh Calvinistic theological heritage, are beginning to have a public hearing such as they have not had since their subjection by Richelieu three hundred years ago? At least fifteen times since the end of the war their plainly announced and colorless meetings in municipal arenas have been attended by crowds of from five to six thousand who have listened attentively as cultured, able, and not always dramatic preachers have thrown the glaring light of biblical (Calvinistic) realism upon the hopeless life of natural man. But if the auditors, from their own tragic experience, can readily document hard statements of man's depravity and utter need, perhaps beneath their ironic disillusionment they are often painfully ready to hear of any consolation in which any honest man believes. They listen attentively also to the speakers' proclamation that Christ is the Truth, the only true revolutionary, the one Savior of mankind. Yet the most massive obstacle to the evangelization of Protestantism, Catholicism, Marxism, or even Existentialism is not the competition each gives to the rest. It is the fatigue which almost everyone feels after the long, losing battle against want and inflation and the chronic incapacity of the masses, too often enthusiastic and too often deceived in the past, to believe anybody or anything today.

The rebirth of Calvinistic biblical Christianity in the Protestant churches of France is so marked, especially among the younger ministers and most ardent lay leaders (even if it is by no means the only

vital current flowing in their midst), that it needs to be explained a little more fully. The availability of Protestantism for the redemption of the broken humanity of France is fundamentally conditioned by this new Calvinism, and a similar situation seems to hold in several other Continental lands. So great has been this conditioning and so sudden that sometimes French Protestants, meeting representative American Protestants in ecumenical gatherings, will tell them impulsively, "But you sound just as we did forty years ago!" To this the American Congregationalist or Presbyterian can only respond, "And you, you speak as we did three hundred years ago!" In both remarks there is considerable but not complete truth.

Between the establishment of the first Reformed parishes in France in 1527 and the convocation of the first National Synod thirty years later, which precipitated the outbreak of recurrent "wars of religion" that continued through forty tragic years, the Reformed Christian faith rallied perhaps one-third of the nation around three cardinal principles:

1. The church "reformed by the Word of God" derives all its teaching from the Bible alone, whose authority is certified and meaning interpreted exclusively by the interior witness of the Holy Spirit acting in the souls of men.
2. The primary truth revealed by the Bible is that we are saved by grace; that is, justification by faith alone.
3. The reverse aspect of this same truth is that to God alone is all glory and total sovereignty; that is, predestination to eternal life or eternal damnation.

During the seventeenth century, Calvin's condensed treatment of the implications of these basic principles was worked over and worked out by Protestant scholastics, and in the eighteenth century the main body of Protestants was either de-

stroyed, living in permanent exile, or hiding away in the mountain fastnesses of the Massif Central. Even so, this remnant, of whom many went to the galleys for their Protestantism, began to replace its biblical theology with the deism of the prevalent philosophers. When by his concordat Napoleon made all churches respectable state churches after 1803, nervously exhausted French Protestantism seemed to settle back into a lifeless external orthodoxy, only moderately shaken by the wave of methodistic revivals imported from England. But in the later nineteenth century and on up to World War I it was increasingly transformed by the liberalism emanating from Germany. On its periphery it was quickened by an evangelistic "social gospel" movement. With the organizational and financial crisis precipitated by the uninvited separation of church and state in 1905, doctrinal interests had to be left largely to individual theologians for the moment; but after the first World War the church began to rediscover its corporate reality and to seek, in this smoldering age, its reason for existence. The studies of great Calvinist scholars like Lecerf and Doumergue began to appear, and Barth was thundering dialectically on the right bank of the Rhine. The seeking church was led by this handful of men to look nowhere else for its reason and way of existence than in the Holy Scriptures.

The resulting outlook characteristic of the latest generation of ministers is a kind of tempered, moderate Neo-Calvinism, rich in biblical knowledge, vitally concerned about liturgics (conceived exclusively in terms of verbal symbols), sometimes showing a little of the impatience of the newly emancipated with regard to humanitarian liberalism, tireless in preaching the free grace of Christ but not often playing with the fire of predestination while in the pulpit. On guard against

any recrudescence of a mere religion of works, their own good works nevertheless abound. Their consecration to their vocations is unquestionable and visible: There is only one minister for every fifteen hundred people of Protestant origin; each minister tries to live on the uniformly basic salary of \$65 a month; few pastors ride anything less exhausting than a bicycle even in sprawling mountain parishes. Most pastors do not limit their goal to rebuilding their parishes on solid doctrinal foundations: obedience to the Spirit, team work, "communitary" Christianity, evangelization—these are big words in parish life, loaded with scriptural memories of the practices of the first Christian churches. These principles are evoking as daring projects, though on a smaller scale, as "Catholic Action" is undertaking. Regular fellowship and study between priests and ministers is beginning to develop quietly here and there for the first time in French history.

THE WORK AT CHAMBON

After having endeavored to indicate the spiritual topography of present-day France in this rapid reconnoiter, I must quickly sketch some of the special, sometimes distinctive, features of the little corner where I live and work. Our mountain village is the first predominantly Protestant municipality that one encounters on climbing into the Cévennes Mountains from the north. We are forty miles and three and one-half hours by train from St.-Étienne, the gateway city. Nine out of ten Chambonais are nominally Protestant; the tenth is nominally Catholic; and church interest is high, though I suppose that half of the population never goes into any church except at moments of family crisis. Chambon-sur-Lignon was virtually unanimous on the question of protection for refugees and resistance to Pétain and the Germans, and the pas-

tor of the Reformed Church, the president of the college, and the principal of the public school all were interned for a while in a Vichy concentration camp. They are back now, giving even greater leadership; but they are not at all adulated or unchallenged in the day-by-day work of the town, the schools, and the church. Our farmer and village neighbors are too much like Vermonters for that ever to happen. Over one hundred of the men were war prisoners in Germany for more than four long years, but most of them are also back. Of those whom the Gestapo took off, one of our teachers, a young village doctor, and most of a dormitory full of boys have not returned. There are other students, French, Jewish, German, who—thank God!—survived Nazi death camps and are able to enjoy and enrich the wonderful campus life of the Collège Cévenol.

The Collège is one of a half-dozen ongoing institutions created by members of the parish in these last ten years of widespread destruction. There is also a consumers' cooperative grocery store, a producers' cooperative for artisans, a manual training shop for boys, and a mutual aid society of Protestant families, which, incidentally, has just built and opened a simple auditorium where twice a week good films are shown and where concerts and cultural events will be held. The Messageries Evangéliques, a kind of Pilgrim Press and bookstore, much needed by French Protestantism, was conceived and created by a church men's worker in the last years of the war. Last winter we started a men's club that embraces not only Protestants but Catholics and Communists too; it settled on "Groupe Contacte" for a name and on the study of peace organization for its main job.

Did I tell you that the permanent population of the village is about three thousand, including all the outlying farms? Around and in the village are a

number of children's homes for orphans, pre-tubercular, pre-delinquent, and needy children. Sometimes it seems most obvious to me that "works" will never save us and, in fact, more probably that they will kill us! What makes all these activities meaningful is the deep feeling most of us have of working with a team, working against time, working at a village crossroads of the nations. The Collège, for example, where I teach half-time, shelters in buildings provided largely by the American Board, the Congregational Christian Service Committee, the American Friends Service Committee, and the Presbyterian Reconstruction Fund students of eight or ten lands, boys and girls. The teachers come from as many countries. For two summers now volunteer work camps, led by our C.C.S.C. and recruiting from many lands, have simultaneously built up the campus and international friendship. After an evening of good talk, aided by some delicacy from a box sent by a church in America, my wife will sometimes observe that the majority of us spoke French with one foreign accent or another. With nearly a third of our three hundred students on scholarships made possible largely by a devoted teaching staff working for about the same inadequate salaries as those received by pastors and unskilled factory workers, we are assembling many boys and girls who should be useful citizens in their several regions of France or foreign countries and a few who are destined to be leaders. Decisions for the ministry are common, but even more common are choices of other socially oriented professions.

The other half of my time I put into church work with adults. In the name of the parish, I act as chaplain to two hundred and fifty German prisoners of war in several near-by camps. When either of our pastors needs a lift, I conduct the service or preach in the village church.

The pastors' association of the mountains meets all day twice a month, and their fraternal work sessions have taught me much about contemporary French Protestantism. Occasionally I am invited to represent "the American churches"(!) at a synod meeting, or to speak on American farm life, youth movements, or Christian social action. Then there is the everlasting taxiing from the station to the house with those indispensable packages from America, and, after my wife has sorted them and decided which should go to which distribution center, there is more taxiing to do. With the kind of winter that is in store for Europe, I'll be glad to taxi night and day!

All this totals up to an assignment in the "Mission of Fellowship to the Churches of Europe," decided upon by the General Council in 1942 and carried out by the American Board. Nobody knew then what such a resident delegate of our American Congregational churches could do. The leaders at Chambon were looking for just such a tie, and so our family was sent eighteen months ago and instructed to use our limited capacities in whatever ways the local leaders felt would most help. Since everything goes on under conditions of general crisis, no simple specialization is possible. I have taught English, modern history, and economic geography, driven a three-ton truck, laid out a foundation line for a new building, shopped for nonexistent construction materials, baptized, administered communion, and preached.

Such a job at such a time is very stimulating and very much of a strain too. A strain because, as a new departure, it may possibly influence the thinking and feeling of many people with regard to Americans, and especially American Protestants. Who could adequately "represent" even one American church in the intimate ways asked of us, month after month, year

after year? But if our representation is faulty, it is corrected by the broader picture a number of C.C.S.C. workers have brought in each summer. The most demanding and difficult part of our assignment is to help you in the churches at home to enter into significant relationships with the Protestants of France and the international community around the Collège. Exchanges of letters, sending of packages (one-way, alas, for the present), occasional newsletters or articles from our own pens, and, happily, a chance to bring together in our home local people and many visitors from the States, and thus to help a few Europeans and a few Americans converse easily—these have been about the only ways we have yet discovered to make our work a means of establishing some personal fellowship across the water.

Such is, so far, our mission in its context of contemporary French religious problems and efforts. We think that this is ecumenicism at the grass roots, that every such project on the Continent will contribute solidly to closing the profound gaps between the churches and the peoples which, in spite of the great essential affirmations, meetings like those recently held at Oslo always uncover.

Our Congregational mission in France, finally, is completely devoid of denominational self-seeking. It is, above all, a symbol of our awareness of the especially acute problems and inspiring faith of the French Christians—a symbol of our own need in the American churches to go humbly with them to that school whose only Master is Christ. It is not only in their country that some voices confidently predict "the end of Christianity," and it is not only they who, in the face of such predictions, are learning to respond:

No! Our hope cannot be stamped out, for our faith is not founded on what men call

"Christianity," even less on "Christian civilization." Christ does not let himself be confined in these words. Our unique assurance and our unshatterable hope are in the living person of Christ, Lord and Master of all men. He is present today in humanity's hard toil and

strenuous struggle. Across the convulsions of history, behold the approaching hour when his peace and justice shall reign upon the earth. This reign is coming, and no power can delay its dawn. Nothing can take from us this, our sure hope.¹

IV. CHRISTIANITY AT WORK IN PEIPING

By MARIE REGIER

[An alumna of C.T.S. ('36), Miss Regier is now teaching in the Presbyterian Mission Girls' School in Peiping, China. Her sister Minna is now enrolled in C.T.S.]

A FEW weeks ago I went to a Saturday evening service attended almost entirely by middle school students from the two local schools. These meetings are in the hands of the students themselves. This time they had asked a young Chinese to speak to them who has been a pastor among his own people in Los Angeles.

The following morning I attended a service where the congregation was composed mostly of what might be called the common man. It was a thanksgiving service on the day before the Chinese autumn festival at the time of the harvest moon. After a lady evangelist had compared the feasts of the Israelites to the feasts of the Chinese Christians, all the members brought their gifts, consisting mostly of money and vegetables. Then everyone was given a chance to give a testimony of thanksgiving. There were long-

winded ones, and there were those which almost choked in the speaker's throat. The most interesting was one by a soldier probably in his late twenties or early thirties. He had gone through many narrow escapes during the war. At that time he had not been a Christian, but he felt that, having been spared, he ought to dedicate his life to God.

That afternoon I went to the Union Church service, which was in English, whereas the other two services had been in Chinese. Here I met people of many nationalities—Chinese, British, Dutch, Scandinavian, perhaps a German or two, and a number of Americans. The largest number were missionaries, but there were businessmen, bankers, doctors, and people from the various legations. While there are certain groups which feel that they cannot conscientiously worship with us, nevertheless people of the widest variety of theological beliefs do worship together here. In contrast to the morning group, this is mostly a highly educated one. That is probably why some of the educated Chinese feel more at home in this group than they do in the ordinary Chinese service. The dignified service is held in a building of Western architecture, but our new pastor, just arrived from Scotland, suggests that at least on the

¹ Francis Bosc, p. 223 of the Epilogue of a book written by a team of pastors—L'Équipe de Gouvieux—and published in 1947 by Éditions Oberlin of Strasbourg under the title: *Enquêtes sur les valeurs spirituels à Paris*. This volume, together with another published in 1945 in the Catholic series "Présences" by the Librairie Plon in Paris, *Protestantisme français* by Marc Boegner, André Siegfried, and others, gives an excellent introduction to the inner and outer life of the Huguenot churches in this century. I have freely drawn upon them in writing this article.

bulletin board in front of the church more colors—green, red, gold, and blue—be added so as to fit into the Chinese background. The new pastor did graduate study at Union Seminary in the States. After that he served a church in Edinburgh among the working class, where he seems to have manifested the reformer's spirit.

The above paragraphs are perhaps an indication of Christianity at work in Peiping. In the southeast corner of the city is the large Asbury Methodist Church; in the center is the Congregational; in the north, the Presbyterian; in the west, the Anglican and London missions. In between are the Salvation Army, the Assemblies of God, and various other independent groups. There are also various Chinese independent churches; one of these, the Church of Christ in China, has now gathered into its fold many of the other churches. Here in Peiping the Presbyterians, the London Mission, the English Baptists, and others have joined. In South China the Congregational Mission also has joined. An outstanding characteristic of the churches in China after the war is their desire to cooperate and to unite. In addition to the Church of Christ in China, there are other unifying agencies, such as the China Christian Council, an equivalent of the Federal Council of Churches in America, and the local federation of churches. The Methodists and the Anglicans also cooperate here. There are already new missionaries coming out to serve under the Church of Christ in China with no other denominational affiliation.

Of the churches belonging to the Church of Christ in China, the local Presbyterian church is perhaps one of the most active and most spiritually alive. At any rate, new students at the College of Chinese Studies who visit various churches often make this their church

home, for a goodly number of young people attend. There are also a woman's organization, cottage prayer meetings, an industrial department, and special evangelistic services. A number of the members contribute a tenth of their income to the church.

However, the most outstanding religious group is an independent church of which Wang Ming Tao is pastor, although he really does not use that title. Nor does he think of his group as a church but rather as an assembly of the saints. This group never joined the united church of China which the Japanese organized when in control, nor has it joined any other group. Just how Mr. Wang maintained his independence is puzzling. The Japanese appreciated his fearlessness and tried hard to get him to cooperate with them but did not succeed. He expected several times to be imprisoned, but nothing happened. When others complained because he was not forced to join the organization, the Japanese shrugged their shoulders and said that they could not do anything with him, that he was too stubborn. Although Mr. Wang is often away to conduct meetings in other places, he seems to be very successful in carrying on his parish work. What I said of the Presbyterian church is true of this group with the exception of the industrial department. But in this church not only some but all give a tenth and there are no debts. Those members who do not have money contribute labor. The large church building, the electricity, the furnace—all have been paid for. I do not think that there is another church with the exception of Union Church in Peiping which can boast steam heat. Other churches have ordinary stoves with chimneys going out through the windows. The church has never had any connections with foreigners. When Wang Ming Tao, as a teacher in a Presbyterian school in Paotingfu first became interested in the

New Testament, he went off by himself as Paul did and studied it. He did not want to be accused of having been influenced by foreigners. He came back as a fiery evangelist. His church is packed every Sunday with an overflow meeting outside, and a large number of these are young people. We can criticize Mr. Wang for his non-cooperation with other churches and for the judgment he passes upon those who do not agree with him, but we certainly cannot deny that God's spirit seems to be working mightily in his church.

It seems puzzling that those whose views are narrow are so often the ones with the greatest zeal. They are the ones who really gather in the lost sheep. Those who are more liberal are very often cold. There are exceptions, of course.

As the above indicates, there is unfortunately in China as well as in America a very definite rift between the conservative and the liberal element. I do not think that we can blame it on the missionaries entirely. It is just the difference in human nature. There are those who take to the more conservative views as the duck takes to water, and there are those who just as naturally take to the liberal views. It is disconcerting, though, when a young girl, a senior in the middle school and the president of the Christian Fellowship, cannot go to a summer retreat because, as she believes, it stresses the social gospel. Instead she misses ten days of school to go to a more orthodox retreat.

SCHOOLS

Wherever the church has gone schools have been opened so that there are Christian middle schools for boys and girls in practically every part of the city. The mission schools have undergone change since their beginning. First came the regulation that they must be registered with

the government. Then came Japanese rule, when no religion was permitted. Now we are trying to get religion back into the schools. Permit me to quote the testimony of a Chinese nurse: "Again and again I hear doctors, nurses, and other Christian leaders make statements something to this effect: 'All that I am I owe to the mission schools.' It seems to me that foreigners do not fully realize the great difference between mission schools of the past and the present. Under the old regime the Christian net was thrown out and practically everyone was caught. The Christian religion was a part of the curriculum, and Christian ideals were instilled into young minds so thoroughly that they were conditioned for life and could never quite get away from making decisions based on Christian standards, though they did not actually join church. Now, since the schools have been registered, religion has become an extra-curricular activity. Only those who are already interested in the Christian religion will attend Bible classes. Many are never touched. In order to bring about the same results that the old order did, it is necessary to create through extra-curricular activities an atmosphere so Christian that students will not be able to escape."

It is just this that the Christian schools are trying to do, but with great difficulty because the required curriculum is so strenuous that there is little time for extra-curricular activities. But the government is getting more lenient toward the inclusion of religion in the curriculum. The Presbyterian Girls' School has now one class a week in English Bible listed as English literature and a religious service once a week.

Yenching University is the only Christian university in Peiping, but its Christianity to a large degree is of the intellectual and perhaps more individualistic type. University professors often feel that

it is quite sufficient to be Christian at heart without attending church services except at Christmas and Easter. Young people who join the church at Yenching receive very little spiritual help; a few lectures before they are baptized, but that is about all except as individual teachers take an interest in them. Nevertheless, there is a spirit of cooperation and of honesty in Yenching which is unique. I was very much interested in what a student told me who did not become a Christian. She said: "Yenching has changed my ideas on a number of things. I used to be interested only in my own advancement. Now I realize that I must be interested in others, too. Another thing I used to think was that only the big spectacular things counted in life; now I know that I can also make a contribution through little things done well."

Most of the Christian students take a vital interest in government affairs. Last spring when the universities and middle schools joined in a strike protesting against the civil war in China, and the low salaries of teachers, most of the Christian students felt that it was their duty to participate. They were not bitter about the treatment they received, for they expected to be misunderstood. In one of the non-Christian universities a Y.M.C.A. secretary was conducting a weekly religious discussion group. At the time of the strike he found a mass meeting going on when he arrived. He did not expect anyone to come to the discussion group. But, as he was standing at the edge of the crowd, the students searched him out and wondered why he was not coming. They kept him from eight-thirty until ten-

thirty discussing prayer and its relation to the present situation.

The Chinese pastor mentioned in the beginning of this article was asked to speak to one of these Christian fellowships in a university. He was surprised, for that had not been possible in days before the war.

HOSPITALS

Churches, schools, and hospitals we associate with the coming of Christianity. There are three Christian hospitals in Peiping. There is a hospital for men and one for women in the Methodist Mission, and one for both men and women in the Presbyterian Mission. As one nurse puts it, from a curative point of view, the need is not so great because there are other hospitals with good doctors and good equipment; but there is great need for the Christian attitude of service in the hospitals. An example of the need for just such teaching is the fact that the charity cases are all sent here. The other hospitals do not take in those who cannot pay.

Charity work is done on a large scale, too. There are the soup kitchens of the Salvation Army; old people's homes and children's homes; the American advisory committee and other organizations—all of which try to minister to physical needs. There is also a newspaper, the *Christian Farmer*, published in Peiping.

But we cannot close this picture of Christianity at work in Peiping without mentioning the refugees who come from Communist territory. They are the representatives of the suffering church in China, and they are suffering. Whatever church remains after this reign of terror will certainly be a purified church.

THE MEANING OF THE CHRISTIAN MINISTRY

By SAMUEL HARKNESS

[The author, a graduate of Colgate University, was pastor of the Immanuel Presbyterian Church, Kansas City, Missouri, for fifteen years. He came to his present charge in Winnetka eighteen years ago. He delivered this sermon at our opening Vesper Service of the current academic year.]

I CHOSE this scripture—Ezekiel 37:1-10—because it gives us a vivid and illuminating picture of the minister in action. Of course, much has happened since Ezekiel saw the valley of dry bones and the Lord told him what to do about them. But what has happened confirms, not invalidates, the prophet's vision. The valley has lengthened and widened over the two continents of Europe and Asia, and the desolation is beyond imagination. But the similarity does not end there; it goes deeper.

It discloses God's approach to human experience: "Son of man, can these bones live?" God does not gloss over the ugly and menacing fact of sin, because he is afraid that the dream of human redemption will dim in his heart. He demands that we look upon ourselves and our society and take into account every terrifying fact of failure and suffering.

This confronts the minister with his most elemental and searching test. Some ministers go into the pulpit with sermonic lollipops, sweet and sticky sentimentalities that permit people to feel pious and be selfish at the same time—a queer but not uncommon combination. Others ascend the pulpit stairs armed with arrows of indictment against every form of meanness to which man is prone. When Jonathan Edwards preached, it was said that "many who heard him wept and groaned and

some fainted." No accurate study of the aftermath of Edwards' preaching has been made, but Santayana's comment may be true: "He contributed to a melancholy which, like an acid, ate into the steel of the Puritan genius."

Anyone who attempts to be a prophet cannot be glib and casual; he must come to the moment with fear and trembling. But he can find guidance in the word of the Lord to Ezekiel, "Son of man, prophesy upon these bones that they may live." Prophecy is not merely telling what will happen tomorrow; it is not just the interpretation of what is happening now; it is a creative purpose brought from high heaven through the spirit of prayer and thrust forward upon the poor syllables of human speech, always in behalf of life.

And the minister does possess knowledge that gives him a clue to the whole meaning of life, enables him to stand up to and expose evil, and makes him, in ratio to his consecration, a useful and hopeful man. God is the sum total of that knowledge.

Without God human experience is no more than a series of weird and unpredictable circumstances, as mad and disintegrating as Alice found when she stepped through the looking-glass. Without God, man is reduced to a lonely and doomed creature whose bread is sorrow and drink despair. But with God he

meets difficulty and danger with a quiet summoning of his strength forever invigorated by the power of God and, in the face of death, dares to cry, "The end is not yet." The minister knows this and believes it and finds therein the meaning of his ministry.

Ezekiel had an experience in his vision that is denied to the modern minister. He actually saw life come to the dry bones "until they lived and stood; an exceeding great army." During my generation new evils have emerged, old realizations of goodness have proved inadequate, and signs of progress are hard to read. Sometimes we are wont to say that, for every step we take forward, we take a half-dozen sidewise and two or three backward. This is a part of the pessimism that infects us, that enervates our attempts to bring life—the life Jesus talked about and lived—into the world.

THE MAN BETWEEN

As one who has made preaching the major emphasis of his ministry, I have lately wondered just how much or how little it means. Certainly, it must be implemented by more intimate approaches to specific problems. The minister has to stand where race relations meet upon the ugly and shameful frontiers of scorn and fear, where every debilitating influence in the community creeps like a poison into human experience, and in the midst of confidences given him by troubled people. He is not a spectator but the man between.

And, as the man between, he knows and feels the dark tides of fear that move across the world today: the fear of an economic collapse that will sweep away financial security and reduce earning power; the fear of the implications of the atomic bomb and chiefly its discovery by Russia; the fear of the disintegrating ef-

fects of life—if we are older upon our children, if we are younger upon the durability of our marriages; and the fear of being crippled, or of some disabling illness that will compel us to look upon death as a happy release. These fears, as stark as any delineated in Greek tragedy, possess the souls of men today.

Actually, all these fears may be dealt with, constructively and positively, by creating a different kind of society. If we were willing to move as swiftly and surely against the forces working toward economic collapse, the misuse of atomic energy, and the moral disintegration of society, as science is now moving against the ills that affect the human body, our fears might be reduced.

The minister, not only conscious of all this but part of it, must learn that redemption is a dual process. I used to think that, if the individual could be saved, all would be well; now I know that we have to save his society as well, for to thrust the individual into such a society as we now have is to weight the odds too heavily against him.

Of course, there is good—real and potential—in the human scene. In this country goodness has become less synonymous with church membership. This disturbs my Calvinistic training and philosophy which (rightly, I think) compel me to look upon the church as an indispensable instrument for the development and expression of goodness. And it drives me to make the church more useful to people, more human in its approach to every tangle in behavior. But I must honestly say—and this in the face of all we hear about the increasing secularization and vulgarization of life—that integrity of character, social responsibility, civic awareness, and genuine religious feeling exist in many who have no identity with the church, and this points to a leavening process which perhaps is greater than the church. To all

such people of good will, the church must turn with eagerness and persuasion.

Related to this "goodness not synonymous with church membership" is the increasing number of lay prophets—men and women not ordained by ecclesiastical authority but by vision and conscience. Anne O'Hare McCormick, speaking recently to the annual convention of the Women's Action Committee for Lasting Peace, said:

If an international mind cannot be slowly shaped out of the clash and conflict of national minds; if on this little, brittle globe in its envelope of danger-infected air, a sense of community cannot be developed out of the knowledge that no man is safe unless all men are safe, then there is no sense in anything and no hope of peace or human progress.

Nothing is the one thing we cannot do. . . . If we need a whole world, we need whole men and women to whom nothing is alien, and to whom no man-made problem seems beyond the capacity of man to solve.

That is prophetic utterance as real and necessary as any word spoken beneath the shadow of a church spire. If Jesus were on earth today, he would be saying exactly what this journalist said.

The older I grow, the more confident is my expectation of youth. The way in which the youth of our land met the exigency of war brightens the fire of faith in my soul. I am not afraid of the future, because these young men and women will be equal to it. That I know. In the letters that came to me from over four hundred who served in the armed forces from my own parish, I learned that religion played a great part in the forming of their character and the crystallization of their purpose. Youth is willing not merely to seek a preferred place in our economic and social structure but to think and act in terms of heroic and unselfish enterprise.

Those of us who are older may not see the resurrection of man's moral nature

and that of his moral society in its final and glorious manifestation, but, on the basis of the goodness—real and potential—we now find in the human scene, we are justified in the proclamation of the Gospel with certainty and joy.

KEEP ON PREACHING

Ezekiel becomes very human to us in that moment when the Lord asks him, "Son of man, can these bones live?" He makes cautious answer, "O Lord, thou knowest." I imagine that, when he began to preach, nothing happened. Many an uncertain look he stole at the sky as he thought of himself as a failure, a fit object for ridicule. But, if he heard anything, it was, "Keep on preaching, Ezekiel." There are always knotty problems in any parish that seem to defy solution, people whose values are so blurred that they cannot tell right from wrong. And the preacher has to do what Ezekiel did—keep on preaching the whole majestic truth about life, holding fast to God's dream for men and seeking to share it. That is his business, for he knows that life more abundant does not consist in automobiles and radios and overstuffed furniture and freedom from worry. People may fondly think they have everything and yet fall short of the life that flows from the Twenty-third Psalm, with its assurance of goodness and mercy, and from the parable of the Good Samaritan, with its injunction to be good enough to exercise mercy.

Let us not generalize but be specific about the truth the minister is to declare. I should say that it consists in four assumptions.

First, that Christianity focuses, not upon nature or fate or history, but upon man, and not upon man as a biological experiment or a speck upon the stream of consciousness but as a spiritual being entitled to and furnished with all God can do for him.

Second, that Christianity deals with him, not fractionally on the basis of his race or economic worth or capacity for an occasional great moment, but with the whole experience of his life.

Third, that Christianity offers him satisfactions, not those he can reach easily or by luck, but ultimate fulfilments which engage all his powers as long as he lives.

Fourth, that Christianity awakes within him, not merely different desires, but a whole new set of powers, changing the very quality of his being while en route to his ultimate fulfilment.

All this, as A. E. Housman said about poetry, gives him "a fresh feeling about life," which proves itself in sanity and happiness and usefulness. The minister knows this, and the very knowing gradually forges him into an instrument God can use. If he is to serve his fellow-beings, he must be able to say, "We speak that we do know and testify that we have seen." The awakening of life he desires in others must first take place in himself. The man who thinks only of the impression he is making and the benefit that may accrue is no more than a fly buzzing in the temple of human aspiration. He must

grow up, however painfully, to the complexities of these times and the adequacy of his evangel. The ministry is such a sacred responsibility that anyone who engages in it must realize that his pitiful and inadequate best can only be made to serve God's purpose when it is purified and brightened by the Holy Spirit.

Of course, regeneration begins with the ancient cry, "Create within me a clean heart, O God," but it has to be made more specific. That is why I have been preaching the last three Sundays on this question, "Can Christians prevent another war, another depression, and the disappearance of democracy?" Do not ever be too easy on your congregation but do couple obligation with resource.

What we need is a more honest and a more realistic ministry—men who are not content to be priests, alone, but prophets. I do not think that anyone should be allowed to graduate from this seminary without knowing the life of Graham Taylor—he was the kind of minister I have been trying to delineate here. May I close by saying it is the prayer of us who are older that the ministry that once occurred in Galilee may continue in you.

SEMINARY NEWS

ROBERT STROUD: *IN MEMORIAM*

By ROBERT CASHMAN

[Alumni and friends of C.T.S. will mourn the passing of Robert Stroud. The following remarks were made at the Memorial Service in Graham Taylor Hall, October 30, 1947.]

AS I think back over the years since Robert Stroud came to us as a custodian on June 27, 1928, I seem to hear the words of Paul in his message to Timothy (II Tim. 2:15) concerning a "workman that needeth not to be ashamed."

The first custodian that we had in our new Seminary buildings was Robert Abernathy, of

Memphis, Tennessee, who was employed in 1924, on completion of the Men's Residence Halls. Mr. Abernathy worked for us for a number of years, and one day came to me and said, "Mr. Cashman, I don't know what's the matter with me, but I'm just tired and can't seem to get rested." He was such a fine man that I replied, "Robert, you go home and take

a good rest, and, when you feel better, come back to work." He went home, and in about a week he was dead.

A similar situation occurred with Robert Stroud, who had not been well for more than a year. Neither he nor his doctors could discover the cause of his trouble. He seemed nervously exhausted. The day before he died, he had fully intended to come to work but put it off hour by hour. He finally telephoned that he felt unable to come. The next morning, he was gone.

I wish that I could take you back to those early days when Robert came to us. First on our staff was Robert Abernathy, then came Nathan Smith in 1924, then George Perisee in 1925, and then Robert Stroud. That was our staff. We did not have as many properties then as now, but the work was hard, and it was well done.

We were in the process of constructing and dedicating our new buildings, unit by unit. Our offices had to be moved from one place to another. New furniture had to be received and put where it belonged. Crowds of people were visiting us. The young men whose names I have mentioned took care of every need, without complaint. They worked long hours and created good will for the Seminary. I have never known a stronger young man physically than Robert Stroud. His muscles were like iron, and he used them generously for the good of our institution. Many times I have noticed him reporting for work two or three hours before his schedule. He seemed to love the Seminary and preferred to be here rather than elsewhere.

Robert was quiet but very observing. He had a good memory. I have seen alumni and others return after ten or fifteen years of absence. I might forget their names, but not Robert. He would greet them by name and was always pleased when they would inquire about him and visit with him.

His work was mostly on the first floor, and I do not remember when my office windows have not been clean. He kept everything in order, as desired. I tried once to promote him. I took him into the office as a member of our staff, hoping that, as he adjusted himself, he could be given larger responsibilities; but in

about three weeks he asked for his old position back, preferring the work for which he had been trained. He was one of the most trustworthy men I have ever known.

During the last few months of his service, it was clear that he was not well, but he labored on, until the end. In Hebrews (4:10) we find these words: "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Jesus said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Robert's earthly work is finished, but his influence will never die.

From the walls of the Soldiers' Memorial in Edinburgh, Scotland, I copied this inscription which seems appropriate to quote as we bid farewell to our fallen comrade:

"They shall not grow old as we that are left grow old. Age shall not weary them, nor the years condemn. At the going down of the sun, and in the morning, we will remember them."

* * *

THE MERGER

MR. McGIFFERT was one of a number of people who were responsible for calling a meeting at the First Church, Evanston, to raise grave questions about the Merger. The findings of that meeting have been printed and are available.

Members of the Seminary faculty who were strongly in favor of the merger prepared for circulation the following statement:

We, the undersigned members of the Faculty and the Administrative Council of the Chicago Theological Seminary, join in the following public affirmation in support of the proposed merger of the Congregational Christian churches and the Evangelical and Reformed church:

We believe there is no more important task confronting the Christian church today than that of discovering that form of the ecumenical church which can give adequate witness to the Christian Gospel for a divided world.

We believe that denominationalism and denominational-mindedness, while they are in one sense inevitable in a diversified Christendom, at the same time now function in such a way as to prevent the realization by Christians of what it means to belong to the one Body of Christ.

We believe that Congregational freedom and emphasis upon the real presence of Christ in the local

congregation is a valid and permanent element in Christian truth which must not be lost. We are persuaded that this truth will be fully preserved in a new and broader organic Christian fellowship which the Congregational churches propose to join.

We further believe that in the proposed merger of the Congregational Christian and the Evangelical and Reformed churches every essential freedom of the individual and of the local congregation is now, according to the Basis of Union, guaranteed; and we have every expectation that when the new fellowship sets itself to the task of writing the constitution for the new church, it will secure a church order in which effective freedom for Christian preaching and life will be achieved.

We believe that this merger is one further step which we in our time can take toward the ecumenical goal of a Christian church which reconciles the principles of unity and diversity within the Body of Christ, and which can, by the witness of its own life, proclaim that all men are members one of another.

[Signed]

MERVIN M. DEEMS	WILHELM PAUCK
MARVIN HALVERSON	AMOS N. WILDER
SAMUEL C. KINCHELOE	DANIEL D. WILLIAMS ¹

This first appeared in the *Open Door*, October 31, 1947, and was followed the next week by a statement from Mr. McGiffert:

I welcome the inclusion in last week's *Open Door* of the statement in favor of the Merger signed by several of my colleagues on the Administrative Council. Whenever a person in the office of a presidency takes a public stand on an issue there is a tendency on the part of outsiders to identify the

¹ The above signers are all ministers of the Congregational Christian churches except Dr. Kincheloe. He is consultant in research and survey of the Chicago Congregational Union. Some members of the Administrative Council are out of town and have not yet had an opportunity to read this statement and to decide whether or not to sign it.

president's position as that of the institution and of all the members of the institution. There seems no adequate way of avoiding this dilemma unless the president always keeps silent. In the latter case, the institution becomes identified with neutrality. The apparent best way to deal with this situation is to give wide publicity to points of view other than that of the president. I have therefore urged the signers of this statement to send it to *Advance* for publication. Let's hope it also gets into the *Christian Century*.

A. C. MCGIFFERT, JR.

* * *

TRIBUTES TO ROBERT CASHMAN

ON DECEMBER 31, 1947, Mr. Robert Cashman will have completed twenty-five years of service as Business Manager of the Seminary. In recognition of this important anniversary, the members of the Board of Directors and the Seminary Faculty, at a dinner meeting following the semi-annual meeting of the Board, November 13, gave Mr. Cashman the surprise of his life. One after another of those present spoke quite informally and impromptu of Mr. Cashman's service to the Seminary and of their personal relationships to him across all these years.

"What a versatile person Mr. Cashman is," they said. "How he combines a capacity for dealing with detail with a vision of large things for the Seminary, how incessant are his treasured acts of friendliness, and what a good team worker he is."

When Mr. Cashman recovered from his surprise and mastered his feelings, he made a graceful acknowledgment.

ALUMNI NOTES

Compiled by DAN and EULALIA WILLIAMS

The Midwest Regional meeting of the Congregational Christian churches was held in the First Church of Colorado Springs. *Tom Dick*, '43, is minister. A luncheon presentation of missionary work included the following C.T.S. people on its program: *Shirley Greene*, '36, *Ruth Morton*, '35, and *Philip Widenhouse*, '36.

1947. *Bob and Annabel Clark* are happily at work in the Federated Church (Congregational and Methodist) in Johnson, Vermont. Bob is now minister of the church and is looking forward to ordination. Annabel has been active in the church work and has preached twice while her husband was recovering from illness.

1947. *Orville Hepler* is minister of education in the Plymouth Church, 3612 East First Street, Wichita 8, Kansas. The Heplers' daughter, *Priscilla Ruth*, was born August 19.

1942. *Bernard and Beth Munger* have moved from Graham, North Carolina, to Chapel Hill, where Bernard is minister and director of student work of the United Church.

1939. *Earl E. G. Linden* has a daughter, *Linnea Louise*, born October 21, 1947, in Akron, Ohio.

1937. *Thomas H. Marsh* is connected with the Perkins School of Theology in Southern Methodist University and is the editor of the new theological journal which the school is publishing.

1936. *Bill Halfaker* was one of six sent by the C.W.V.R. this summer to evaluate work being done in the various projects. The group visited ten countries. Bill's sermon preached on his return is entitled "The Fellowship of Those Who Care" and is a moving account of his experience.

1936. *Charles C. Major* is at 4912 Berkely Boulevard, Whitefish Bay, Milwaukee, Wisconsin.

1936. *Edward F. Ouellette*, who has been minister of Defiance (Ohio) College and head of the college's department of religion, has resigned to become one of the three ministers of the Plymouth Congregational Church of Fort Wayne.

1935-37. *C. Earl Page* will begin on December 1 his new pastorate in the First Church of Romeo, Michigan. He moves from the First Church, Toulon, Illinois.

1934. *Gerald E. Maggart's* church, the Country Club Church of Kansas City, broke ground on September 14 for the new \$175,000 addition. The church has published a handsome brochure giving in detail the plan for the new building.

1932. *Reginald Hellfrich* wrote on September 20 from Newfoundland: "I was in Brno with Tim Prochazka. He had a terrible experience during the war, but is getting back on his feet again. I spent a very valuable two weeks in Germany on a mission for Church World Service (Committee for Displaced Persons) and return to the States full of enthusiasm for the cause."

1929. *Byron B. Wright* has moved from Ottumwa to Allison, Iowa.

1919. *Rev. John F. C. Green*, pastor of the Evangelical Congregational Church, McKeesport, Pennsylvania, for more than twenty years, was awarded the honorary degree of Doctor of Divinity by Washington and Jefferson College, Washington, Pennsylvania. He was cited by Dean Edward Davison of W.&J. as one "who has dedicated himself with unremitting energy and devotion not only to the calls of his immediate ministry but also to a continuous and exacting service of unselfish civic activity in a community which for years has honored him as one of the finest leaders and first citizens."

BOOK REVIEWS

RELIGIOUS RADIO

By Everett C. Parker, Elinor Inman, and Ross Snyder. Harper, 1948. 262 pp. \$3.00.

Three of the most personable and energetic practitioners in religious radio put their heads together to write this first full-length manual for broadcasters of religious programs. Mr. Parker (C.T.S. '43) is director of the Joint Religious Radio Committee; Miss Inman, director of religious programs for C.B.S.; and Ross Snyder is our C.T.S. professor of religious education and dean of the University of Chicago Religious Radio Workshop.

They discuss the nature of radio and its unique potentialities for the communication of ideas in general and the Christian faith in particular. They endeavor to provide an underlying philosophy for the whole field of communication by mass media. They set high service goals of broadcasting for various types of programs: discussions, dramas, documentaries, interviews, news, sermons, and worship. After this they take up in detail the what-to-do and what-not-to-do in planning and writing each type. Then they present a series of chapters on production techniques, the selection of music, voice training, and suggestions for building up audiences. In a concluding section they describe ways in which the churches can make educational uses of radio programs in their schools and group meetings and how religious leaders can be trained to broadcast effectively.

In purpose and scope the manual is excellent; its sincerity is beyond question. In execution, however, it leaves much to be desired. The writing is uneven, occasionally murky, often labored, verbose, and repetitious. The authors give this wise counsel concerning sermons: "The radio sermon . . . must utilize the shorter sentence, the more vivid word, the colloquial phrases of good conversation." Had they applied this counsel to their own writing, their manual would be half as long and twice as effective. It would also have more of the sparkle of their personalities.

FRED EASTMAN

MAN IN REVOLT

By Emil Brunner. Westminster Press, 1947. 564 pp. \$6.00.

First published in Zurich in 1937, issued in English translation in 1939, this important volume is one of several of Dr. Brunner's books being reissued by the Westminster Press. What this means is that the Westminster Press believes that Emil Brunner has "arrived" on the American scene; that enough people will be willing to pay the substantial price of these reprints to justify the publishing venture. I believe that the Press, in performing the signal service of making Brunner widely available to American readers, is not running much of a financial risk, for Brunner's is no longer an alien voice.

To be sure, he has not become wholly naturalized. After all, he remains a European theologian. His environment is that of European theological scholarship. The authors he quotes or refutes—and the latter are many—are primarily Continental authors. From the point of view of the American reader this unavoidably clutters up his pages with a good deal of material that could be readily spared.

Yet what we could not spare is the intellectual approach which prompts Brunner to come to terms with these various thinkers, both within and without the church. His theme is the Christian doctrine of the true or ideal man and of man as he actually is. Now he might have dealt with this theme autonomously, so to speak. He might have set it forth in terms of the Bible and of Christian thought, saying, in effect: "This it is; take it or leave it." But Brunner is a controversialist, not a dogmatist. He is not content just to state the Christian position as he understands it. He must also bring it into comparison with alternative and competitive interpretations of the same theme and thereby demonstrate the profundity and realism of the Christian doctrine.

What W. H. Sheldon once called the "strife of systems" characterizes the mind of our age. And Brunner is a modern man, competitive-

minded. There are several plausible ways of interpreting human freedom, the nature of reason, the relation of the individual to the community, the character of character, the relation of man to woman, of soul to body, the nature of personal growth and social progress, the position of man in space and time, and, finally, death. Christian thinkers must come to terms with the competitive interpretations of these themes which are claimants for modern man's belief. Brunner zestfully accepts the challenge.

His major problem is the perennial one of the Calvinist: man's responsibility. It so happens that the philosophy of science, which still dominates the popular mind, also raises the problem of human responsibility, since it postulates a deterministic, cause-and-effect universe. That is why a solution in terms of the Calvinistic theology has significance for the whole of modern culture. This is a potent source of the powerful influence of Brunner's writing.

One other word. Brunner's theology is always autobiography. When he deals with the Christian doctrine of man, he deals in the last analysis with himself, as a man who is in contradiction with himself. This is a second source of his theological power. He has thrown his own faith into his theological analysis and solution.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE SIN OF OUR AGE

By D. R. Davies. Macmillan, 1947. 147 pp. \$2.00.

I did not read the earlier book by this British author, finding its queer title (*Down Peacock's Feathers*) unenticing. But, when I opened the present volume, I kept on turning its pages. A small book, it deals with a heroic theme—Western civilization and the possibility of its survival—and does it well. If Western civilization becomes extinct, the atom bomb will not have destroyed it. Its own false thinking will have destroyed it. The root sin of our age is the displacement of God by man as the center of being and life.

Mr. Davies discerns three terrible consequences of this deification of man: (1) The

abolition of "other-worldliness," that is, the imprisonment of man in mere space and time. The abolition of pie in the sky does not seem to have led to pie on the earth. (2) The dissolution of spirit and the domination of matter. Freud has helped here. (3) The degradation of man, that is, the transformation of the individual into mass man.

To the resulting secular mind Christian faith appears fantastic. But actually this faith is peculiarly relevant to the contemporary situation. When this relevance is again perceived, we may hope for a recovery of Christian faith as the dominating intellectual and spiritual force of the age.

"In the irony of history," the author points out, "a faith which is essentially eschatological, other-worldly, is emerging as a necessary factor in the survival of civilization. Will modern man see this in time? A fateful question!" Humanists will not particularly like this book.

If there are any readers of the REGISTER still reluctant to preach and teach theology in their churches, they will do well to read Mr. Davies' vigorous argument for theology as the deciding factor in social change.

ARTHUR CUSHMAN MCGIFFERT, JR.

CONVERSATIONS WITH AN UNREPENTANT LIBERAL

By Julius Seelye Bixler. Yale University Press, 1946. 113 pp. \$2.00.

This is a leisurely and witty book. It lacks one thing to give it the wings of the Platonic dialogues, which serve as model for the conversations. There are no myths, and it is in his myths that Plato sums up his interpretations of human experience. Even so, this Plato in modern dress is wise and provocative. The unrepentant liberal first of all confesses that the liberal is at bay. Marx, Freud, and the neo-orthodox have placed him on the defensive. But then he takes the offensive, as he recalls that the gospel of liberalism comes to us not merely from the Europe of a special period but that it represents the universal demand of the human spirit for autonomy and that this is as old as civilized man.

The liberal believes that reason has a permanent contribution to make to a dynamic

religion and to a liberal education. Dr. Bixler devotes a separate conversation to each of these themes. I could wish he had added one on religion in higher education to join the two together.

C.T.S. readers will be particularly interested to compare current emphases in the Federated Theological Faculty with what President Bixler has to say about a college of liberal arts: "The college should express its own conviction as to what is worth studying, and the students should work at a common core of subject matter if for no other reason than to gain the feeling of being engaged in a common intellectual task."

ARTHUR CUSHMAN MCGIFFERT, JR.

THEIR FAITH AND OURS

By Muriel Streibert Curtis. Cloister Press, 1947. Student's Manual: 153 pp. \$1.50. Leader's Manual: 110 pp. \$1.00.

This is an outline of "studies in Biblical religion for young people and adults." On the whole, the viewpoint is that found in Edwin Lewis' *A Philosophy of the Christian Revelation* and Rowley's *The Rediscovery of the Old Testament*. The twelve sections of the study are organized around God in his relevance to the cultural and personal crisis of our day. Each section is capable of expansion into three to six sessions.

The author has tried to combine the best historical scholarship with a biblical theology interpretation. On the whole, it is a very good effort, although at times it does not quite come off, such as the treatment of Abraham and the Hebrew's conquest of the promised land. Pastors might find this outline and suggested readings very helpful in an Old Testament course for adults.

ROSS SNYDER

THE PREPARATORY SCHOOLS AND RELIGION IN OUR TIME: A SYMPOSIUM

Edited by L. Gertrude Angell, Richmond P. Miller, E. Hoyt Palmer, Leslie R. Severinghaus, and George A. Walton. Association Press, 1947. 124 pp. \$2.00.

In October, 1946, the Conference on Religion in Preparatory Schools was held at Atlantic City. This book is a brief record of some of the stimulating ideas set before the members of that conference. It opens with a note of urgency from a former chaplain. From his war experiences of having to deal with men afraid to die, he pleads for a creedal belief based upon revealed truth with Christology at its center. Various headmasters report emphases in the teaching of religion which are found in their schools. Throughout these reports runs the emphasis that the heart of a course in religion is existential (the student asks, "What does this mean for me?"). While some seem to be concerned primarily with direct teaching of beliefs, the major emphasis is upon the question of how to teach so as to stimulate the student to discover these significances for himself. The book is necessarily fragmentary and points up the need for a more consistent policy and theory of religious education if these schools are to accomplish much. To begin on such a program is significant, and this group of men can establish leadership in one of the church's most important tasks—the educational.

ROSS SNYDER

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1948

By Earl L. Douglass. Macmillan, 1947. 439 pp. \$2.00.

This is a book for Christians who find congenial a supernatural approach with an emphasis upon Christian doctrine. The emphasis in the first quarter is specifically on great Christian teachings. Throughout the book this is balanced with a warm understanding of the moral life of a Christian. The intention of the writer seems to be to inculcate a firm faith that the church cannot be destroyed, Christ's Kingdom cannot be defeated. A new feature is the addition of illustrative anecdotes which point up the effective teaching throughout the text. This will recommend the book to some ministers as a resource in preaching.

ROSS SNYDER

THE CHICAGO THEOLOGICAL SEMINARY *Register*

CHRISTIAN EDUCATION THROUGH THE CHURCH

By Frank M. McKibben. *Abingdon-Cokesbury*, 1947. 158 pp. \$0.75.

Twelve chapters present an overview of "the total program of the local church, carried forward as an educational enterprise." The limitations of space force the book to present largely general viewpoints and suggestions rather than specific concrete program illustrations or theory underlying the viewpoint. Pastors and committees on religious education will find here administrative help. The fundamental viewpoint is sound—emphasizing as it does a total church program and the method of cooperative group enterprise.

ROSS SNYDER

FAITH AND FREEDOM

By Russell J. Clinchy. *Macmillan*, 1947. 121 pp. \$1.75.

The four chapters of this spirited volume, delivered in 1946 as the Enoch Pond Lectures on Applied Christianity at Bangor Theological Seminary, have as their theme the state and prospects of liberal Christianity. The author sees liberalism, beset by misconceptions in the minds of its own supporters and at low esteem among thoughtful people generally, as having forsaken its original tenets of universalism for the far easier mode of toleration. Tolerance, applied indiscriminately, has tended to obscure the issues of freedom through which men have sought to express the universal spirit. But, in the very act of seeking to mediate between the falsehood of extremes, zealous advocates of immediate justice may obscure the further goals of freedom for all, including those who suffer present wrongs or who are caught up in monstrous tyrannies growing out of misplaced power and their own ignorance and weakness.

Liberal Christians have added confusion by using passages from the New Testament as literal instructions to support single lines of action, erecting particular attitudes and forms of conduct into dogmas. There linger on, also, the expediences of popular thought which take comfort in progress by totaling up man's con-

quests over nature or by keeping score on outmoded reforms.

The author is at pains to say that liberalism ceases to convince when it relies upon a too particularistic doctrine of progress or exhorts modern men to turn the counsels of perfection found in the Sermon on the Mount into formulas for personal guidance or social codes. Rather, the liberal Christian seeks the free development of his fellow-men through a community of love and loyalty based on faith in God as shown in Christ.

The nature and scope of the lectures scarcely require that the point of view be set over against other approaches, such as the more orthodox treatments of salvation, the noisy claims of dialectical materialism or social radicalism, or the widely held scientific positivism. But the writer's conviction is clearly that the gospel, despite man's weakness, can call forth indomitable courage and abiding dignity and that the liberal spirit, like the sap ring of the tree, is an element of organic necessity for fruitage and for life itself.

WALKER M. ALDERTON

THE CHRISTIAN SIGNIFICANCE OF KARL MARX

By Alexander Miller. *Macmillan*, 1947. 117 pp. \$1.75.

There is danger of being misled by the brevity of this little volume. To the best knowledge of this reviewer, there is nowhere to be found a more satisfactory treatment of this theme from the standpoint of the relationship between Christianity and Marxism.

Few Christians understand Marxism ideologically or in practice. Few Communists understand the nature of Christianity. But, then, neither do most Christians know the fundamentals of their own faith. Perhaps even less do they know the extent of their indebtedness to Karl Marx for his scientific sociology.

In a period when loose terms are being used and epithets hurled, Christians have a special responsibility to clarify the atmosphere with facts. Here is a successful attempt to deal objectively and appreciatively with two living religions which confront each other in claiming large portions of the world, for Marxian com-

munism is a religion as well as the base for a political system. Only as the Western world offers a live option of Christianity, coupled with the inescapable insights of Marx, to compete with a most appealing and very live option of Marxian communism, will it be able to cope with communism in the political realm. The noisiest contemporary advocates of American capitalism seem not to know this. Or again maybe they do! Reactionaries on both sides of the fence will hope that *The Christian Significance of Karl Marx* will pass unnoticed.

VICTOR OBENHAUS

ETHICS

By Radoslav A. Tsanoff. Harper, 1947. 385 pp. \$3.50.

This substantial and sympathetic study of ethics, personal and social, copes with the issues confronting those who are coming and have come to maturity in the present period of world history.

Following a consideration of what the author designates as "main types of ethical theory," he proceeds to approach the personal and social issues of contemporary life from the perspective of one of these types which he designates as "Self-realization or Fulfillment of Personality." It must be added immediately, however, that this is no lifting by bootstraps. It is genuinely grounded in profound religion.

Wisely safeguarding himself against being pigeonholed or labeled in any particular socioeconomic category, Professor Tsanoff analyzes systems of the left and of the right. The basis for their justification is the consequences to persons as children of God. Both the naïve pretensions of the clamorers for a spurious free enterprise and the subjugation of human freedom under political totalitarianism are alike indicted for their desecration of the human spirit.

The honest confrontation of the consequence of modern complexity and self-deception by the nature of man himself as seen in the light of his ultimate destiny is an experience to which all should be exposed. Though this volume is intended as a general text in ethics, the author, in what he calls "Higher Naturalism," comes well within the range of a genuine Christian ethics. It is to be hoped that multitudes of

students—young and old—may face the issues and solutions herein proposed.

VICTOR OBENHAUS

HOW THE CHURCH GROWS

By Roy A. Burkhart. Harper, 1947. 210 pp. \$2.00.

This small volume is required reading for every professional and lay worker interested even mildly in the relationship of a local church to its community.

It is the author's theory that people may get help out of the church relationship, but only when the staff of the church with lay workers helps to give meaning to life. He believes in the use of modern counseling and in the help that comes in living with people who have triumphed over life. While he puts the emphasis upon changing individual lives, he does not use this catch phrase as a justification for letting all the institutions which put men into trouble remain as they are.

The author builds a mental structure of what he thinks of as "the True Church." For him, "it is the fellowship of those who find union with God within themselves and with one another, and who bring the reality of God to all their living day by day to fulfill His purpose. They are a band bound by the love of God and love of their fellowmen, resolutely entering all arenas of social, political and economic life—to challenge, resist, fight and finally overcome the forces of injustice, exploitation, discrimination and violence."

This volume carries an emphasis upon the community church. The community church may be a community church in the strict sense of that term, or it may be a federated church or a church related to some denomination—but a community church it should be.

How the Church Grows is the most significant book on the local church that I have read in recent years.

SAMUEL C. KINCHELOE

AND YOUR NEIGHBOR

By Edwin Leavitt Clarke. Association Press, 1947. 85 pp. \$0.50.

Edwin L. Clarke, professor of sociology at Rollins College, presents a series of lessons for

young people on the application of the principles of Jesus to life-problems. The volume follows in the tradition of the contributions of Walter Rauschenbusch and contains an excellent selection of passages of scripture with well-chosen questions and topics for discussion.

SAMUEL C. KINCHELOE

FOUR BOOKS ON JESUS

Jesus: What Manner of Man. By Henry J. Cadbury. Macmillan, 1947. 123 pp. \$2.25.

An Approach to the Teaching of Jesus. By Ernest Cadman Colwell. Abingdon-Cokesbury, 1947. 124 pp. \$1.25.

A Plain Man's Life of Christ. By A. D. Martin. Macmillan, 1947. 202 pp. \$2.00.

An Introduction to Jesus for the Twentieth Century. By R. W. Stewart. Macmillan, 1947. 127 pp. \$1.75.

Good books on Jesus need not be all of one type. The presence or absence of scholarship is certainly an important consideration. The first two books listed have that quality along with others. But laymen can write books worth reading on Jesus. It is true that in such cases historical correctness is or should be waived. The author frankly offers his work as a report of what the gospel story means to him. If his insight or special angle of vision or experience are notable, a good book will emerge. The third and fourth books listed above have some scholarship but not enough. Martin frankly proposes his work as a personal interpretation. But, taking Mark's narrative as his basis, he really gives the impression that here is the historical Jesus as he presents it. What results is just another liberal life, ignoring most of the corrections and cautions that the last twenty years or more of scholarship have pointed out and lacking in any notable quality of insight or force.

Where Martin sets Jesus in a frame of emergent evolution, Stewart proposes a frame of dialectical materialism. This adds an element of interest to his work. There is a recurrent diatribe against outworn categories such as sacrifice. The restatement, however, is not radically carried out, and the suggestive em-

phasis on universalism in Jesus is forced against the evidence.

The two books on Jesus' teaching by President Colwell and Professor Cadbury have these things in common—that they are more modest in their aim, better grounded in thoroughgoing scholarship, and as much concerned with Jesus' presuppositions and how his mind worked as with his actual teaching. These books are also better written, Mr. Colwell's with respect to pungency and clarity, Professor Cadbury's with respect to alert curiosity and suggestiveness. The authority and discrimination of these men give these books immediate importance, even though they represent lectures prepared for general audiences of pastors and students. Mr. Colwell deals with such themes as the radicalness and originality of Jesus' utterance and his teaching on humility and on the Kingdom. In his presentation he draws upon his earlier experience in teaching general literature and upon his notable pedagogical skill. Contemporary applications vitalize the material.

Professor Cadbury's book is in the nature of a sequel to his *Peril of Modernizing Jesus*, having a somewhat more positive slant. It represents an exceedingly valuable exploration into Jesus' mind, a phase of study which forbids many of the confident conclusions drawn from more superficial reading but which leads to better-founded and no less significant guides to Christian life. Neither of these writers has occasion in these books to express himself on the chief current issues in Christology, but they both draw attention to basic concerns in the thought of Jesus which underlie such matters. It is of interest that both these outstanding scholars, in keeping incidentally with recent books in this area by John Knox, presuppose a dependable body of tradition concerning the teaching of Jesus.

AMOS N. WILDER

CREATION CONTINUES: A PSYCHOLOGICAL INTERPRETATION OF THE FIRST GOSPEL

By Fritz Kunkel. Scribner's, 1947. 312 pp. \$3.00.

If the reader will take the underlying biblical interpretation in this book with a large

grain of salt, he will find much that is suggestive in the modernizing psychological insights. Kunkel's view of the literary patterns of Matthew in terms of triple arches (chiasmus) is often forced, and a scholar can make a list of mistakes in exegesis. The view of the Kingdom in terms of creative individuation and the evolution of consciousness are somewhat safeguarded by the genuine centrality given to Christ, and the section on the Passion is impressive. But the time has evidently not yet come when biblical scholarship, theology, and psychology can be adequately combined.

AMOS N. WILDER

THE JOHANNINE EPISTLES

By C. H. Dodd. Harper, 1947. 168 pp. \$2.75.

This volume will undoubtedly take its place as one of the best volumes in the Moffatt series of commentaries which now only lacks the volume on the Thessalonian epistles. Dodd takes the view held also by Windisch and Bultmann that these letters were not written by the author of the Fourth Gospel. He dates them between A.D. 96 and 110 and connects them with the emergency created for the church by gnostic-minded teachers who failed to accept the full humanity of Christ. The chief differences between I John and the Gospel appear at three points. The epistle reflects the older eschatological expectation of the parousia and also lacks the more developed teaching of John with regard to the Spirit and the meaning of the death of Christ. Dodd utilizes the conception of the *kerugma* or early preaching in his analysis of the epistle and lays stress on the elder's use of Jesus' teaching. The commentary itself is not only exceedingly illuminating on the early church but constantly suggestive and inspiring to the modern Christian. "For some minds, religion is a matter of exalted 'spiritual' states; for others, it is 'morality tinged with emotion.' To minds of the former cast this epistle may at times smack of 'moralism' or even 'legalism'; to minds of the latter cast, its exalted language about religious experience as a foretaste of eternal life may seem almost highfalutin." But, as Dodd shows, the author of the letters "construes both religious experience and morality in terms of *agapé*, which is

at once the only valid basis of communion with God, and the only spring of true virtue."

AMOS N. WILDER

THE LORD REIGNETH

By Adam W. Burnet. Scribner's, 1947. 134 pp. \$2.00.

This book is subtitled, "A Popular Explanation of the Book of Revelation." The author is an Edinburgh preacher, and he gave these addresses at Union Theological Seminary, Northfield, and elsewhere. It must be that it takes a Scotsman to unfold the message and splendor of the Apocalypse. The only other book I know that does it as well as this one is A. C. Welch's *Visions of the End*. In a thoroughly intelligent way but also with a prophetic application to our times, the present author makes this tremendous last book of the Bible live. Belloc's story of a tempestuous and destructive storm at daybreak in the south of France with the explanation, "This is how the dawn comes in the Pyrenees" (p. 78), could be taken as the "theme song" of this interpretation of Revelation and of our own day.

AMOS N. WILDER

JOHN, THE UNIVERSAL GOSPEL

By Chester Warren Quimby. Macmillan, 1947. 224 pp. \$2.75.

This is a book which one can recommend emphatically for wide use not only by ministers but by laymen and older young people. Professor Quimby really has the knack of bringing out simply and effectively the meaning of this Gospel. Moreover, he bases this upon a thorough, scholarly knowledge, and the Fourth Gospel does not lose but gains by a straightforward relinquishment of older views of its character. A part of the book is devoted to a clear and interesting presentation of the origin of the Gospel. The larger part presents an exposition of the successive scenes and teachings with emphasis on the universality of the message and on the symbolic character of the episodes. We quote an instance of his treatment, a section bearing on the foot-washing scene and Jesus' enactment of the role of slave in that incident:

The popular slogan, there is always room at the top, is a lie. Only one person can occupy the top. The Christian principle is, there is room at the bottom. Anyone, everyone, can be slaves. The disciple does not seek how high he may rise, but how low he may stoop. You cannot wash feet without getting down. A slave has few rights, and few hopes. He has no voice in what he shall do, how long he shall work, or how much he shall receive. His time, his strength, his earnings are all subject to the command and will of his master. If the world needs leaders, far more it needs slaves.

AMOS N. WILDER

MANIFEST VICTORY, A QUEST
AND A TESTIMONY

By *J. R. Mosely. Harper, 1947. 297 pp. \$2.00.*

The author, a graduate and former teacher at Mercer, has led the life of a mystic and witness. With a conservative background, influenced by Plato and Emerson, he passed through a succession of Christian experiences on the basis of which he worked out his own message and vocation. One can profit by his emphasis on life lived in union with Christ, and his sacramental view of the world and its goal is a wholesome corrective of much popular adventism and other-worldliness. One can also read the book with interest as a document in religious psychology. The critical will raise their eyebrows at some of the accounts of miracles, speaking with tongues and discernment of animal spirits, and will question the neat way in which a mystical holism can get around the problem of evolution or the problem of evil. The author's dealings with Christian Science, with Pentecostalism, and with Father Divine show both his charity and his native shrewdness. Perhaps Protestant America in the twentieth century will produce as many "prophets" and perfectionists as it did in the nineteenth.

AMOS N. WILDER

DARKNESS OF THE SUN

By *Richard Terrill Baker. Abingdon-Cokesbury, 1947. 254 pp. \$2.50.*

What happened to Christianity in Japan, Korea, Occupied China, and the Philippines during the war years? Was the union of

churches in Japan a project of government, or missionaries, or both? What are the chances for Christianity today in the Far East? With rare objectivity but with direct acquaintance with the lands of which he writes, the author tells the story of church versus state in Japan and in those areas immediately under Japan's domination. In the last chapter he sounds a warning: "Christian missions have done well their job in touching the centers of culture in these Oriental countries. But they should never have allowed themselves to concentrate so exclusively upon those classes in society which omitted farmers and workers" (p. 244). "So long as the church is identified with privilege, with foreign national flags, and is timid about basic revolutionary changes which improve the livelihood of Asia's millions, it will lose its appeal to those classes of society which are ripe for communism" (p. 245).

MERVIN M. DEEMS

LIVINGSTONE'S LAST JOURNEY

By *Sir Reginald Coupland. Macmillan, 1947. 271 pp. \$3.50.*

Out of Livingstone's journal and contemporary documents the dramatic last months of the great missionary's life are revealed in this fascinating story. Livingstone was not only a missionary but an explorer (he hoped to discover the sources of the Nile) and persistent enemy of the slave trade. He was also a Christian gentleman, and it was this which impressed Stanley, who "had come close to moral greatness, and he was startled, captivated, subjected by it" (p. 180). The author selects many passages from the journals which reveal the spirit of the missionary: "We now end 1866. It has not been so fruitful or useful as I intended. Will try to do better in 1867 and be better—more gentle and loving" (p. 52). Again, from a letter from Livingstone to Kirk: "I have but one regret in looking back on my stationary missionary life and that is that I did not play more with my children, but I worked so hard physically and mentally that in the evening there was seldom any fun left in me" (p. 110).

MERVIN M. DEEMS

AN OUTLINE OF MISSIONS

By John Aberly. Muhlenberg Press, 1945. 306 pp. \$3.00.

In the same year that the final volume of Latourette's great series on *A History of the Expansion of Christianity* appeared, this *Outline of Missions* was published. For an outline it is well done and may be used either by teachers who have a survey course in missions or by pastors who wish a work of reference. The book is divided into two parts comprising a general survey (pp. 3-73) and a comprehensive view of the various mission fields (pp. 77-277), with a concluding chapter on "Methods, Results, Prospects." The interest of the author is, as we might suspect, weighted toward the Lutheran missionary ventures. Part of the introductory account is far too compressed, even for an outline. For example, the heroic story of French-Catholic missions in North America is limited to one paragraph. Probably the greatest value of the book lies in the sweep of modern missions round the world to which the author devotes the most pages.

MERVIN M. DEEMS

COMMITTED UNTO US

By Willis Lamott. Friendship Press, 1947. 247 pp. Cloth, \$1.50; paper, \$1.00.

This message on evangelism permeates Christianity's expression and evidence in every realm—at home, abroad; in reconstruction, in pioneering; for individual and for community. Christianity is nothing if not evangelical, and this basic fact and responsibility are committed unto us.

MERVIN M. DEEMS

THE ABOLITION OF MAN

By C. S. Lewis. Macmillan, 1947. 61 pp. \$1.25.

Do not let the few pages of this book fool you. It is a mighty, little book! College professors, even theologians, would do well to ponder it. Parents and teachers ought to read it. It has nothing to do with the atom bomb but counsels the following of the *Tao* ("the way") to prevent the destruction of man through his own van-

quishing (?) of nature. "Either we are rational spirit obliged forever to obey the absolute values of the *Tao*, or else we are mere nature to be kneaded and cut into new shapes for the pleasures of masters who must, by hypothesis, have no motive but their own 'natural' impulses" (p. 46). That is just a sample. You would do well to read these "reflections on education."

MERVIN M. DEEMS

GEORGE MACDONALD: AN ANTHOLOGY

By C. S. Lewis. Macmillan, 1947. 128 pp. \$1.50.

Who can review an anthology? Suffice it to say that the minister will find many a masterful quotation in these selections from a writer who influenced C. S. Lewis more than anyone else.

MERVIN M. DEEMS

EVERYMAN'S ADVENTURE

By Merle William Boyer. Harper, 1947. 164 pp. \$2.50.

This book is concerned with the adventure to which everyman is called. The initiator is God, whose adventure with man we know through the instrument of that adventure, the church which is the Body of Christ.

The introductory chapters suggest the ways in which man has responded to God's adventure with him in the church. The responses have sometimes been in the form of denial of God's adventure. This denial, which we know as secularism, may be said to pose the problem for discovering anew the way of adventure. In the various fields where new paths must be discerned—worship, church unity, ethics, modern man's aloneness and guilt, and social action—Mr. Boyer offers clues to ways in which the church may rediscover its adventure.

This is an ingenious book. Imaginative diagnosis and prognosis of the church's problem arouse one's awareness of the great possibilities which await our adventuring. The author is not always accurate in his characterization of those with whom he does not agree. The suggestion that "the great democratic traditions of Britain . . . [and] the Scandinavian countries have had to develop in comparative inde-

pendence of Christian motivation" is astounding. Despite certain misconceptions such as these, the book will prove rewarding to the reader.

MARVIN P. HALVERSON

JOURNEY THROUGH THE BIBLE

By Walter D. Ferguson. Harper, 1947. 364 pp. \$3.50.

This book is just what it purports to be—an easy, friendly stroll through the Bible, where the author meets and chats with various biblical characters and talks in an informal way about them and their work and their conditions of life. The chapter headings add to the informality of the whole. Moses is "A Man Born unto Trouble"; "Uneasy Heads" are those of the kings of Israel, and so on. However, the "journey" is set between two chapters of interpretation which are marked by penetrating thought and deep insight. The theme of the first, we might say, is, "after all the Bible is a classic!" The final chapter appropriately tells us "the Bible tightens its grip upon human affections by presenting all kinds of human beings in a long portrait gallery of fascinating characters." It contains also some thoughtful remarks on various aspects of biblical study and, in particular, a penetrating passage relevant to the problem of divine inspiration.

The specialist can find numerous points that he would very seriously call into question. We are told that chapter 30 of the Book of Proverbs is "its most artistic section"; Elijah had no hallucinations; Canticles is a glorification of true and happy love, and so on. Yet all such criticisms become trivial in the light of the solid worth of the book. The author is professor of English at Temple University, and it is this scholarly asset which he brings to his task; with this he richly enhances his treatment of the biblical literature. A purple passage occurs at pages 207-8 where he describes the boy Jesus climbing the hill in the evening "to watch the tinted clouds and see the golden shafts of light darting and changing as they spread to the south toward Esdraelon, the historic battleground of Palestine. . . . To the east yawned that great chasm where the Jor-

dan flows. . . . His gaze swept to the north as the last rays of sunlight glistened on the white peak of Hermon, Palestine's highest mountain, feeding the Jordan by perpetual snows." Unfortunately, such brilliant writing is the exception. Nonetheless, the book as a whole is embellished with the author's sense of English style and of the greatness of the Bible as a literary classic. It is a book that one may recommend most heartily as designed, in this nonbiblical age, to re-create an interest in and a love for this amazing body of literature which has been cherished through these many centuries as divinely inspired scripture.

WILLIAM A. IRWIN

PROPHETIC RELIGION

By J. Philip Hyatt. Abingdon-Cokesbury, 1947. 188 pp. \$1.75.

This is a carefully prepared and well-written volume that will be very useful to anyone seeking objective data on the lives and teachings of the Old Testament prophets. "Prophetic religion" is presented as a unit based on the literary records giving the authentic messages of Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and II Isaiah. Professor Hyatt shows how the prophets thought of themselves as "the called of God," what criticisms they made of their society, and why they were interested in history. He discusses their attitudes to the cultus and to the state. And he outlines their teachings about God, sin, and forgiveness. The author's position is usually a moderate one; he seeks to present the considered conclusions of all students of the Old Testament. In the case of subjects on which agreement is lacking he gives an account of rival views. Professor Hyatt is very anxious to have the prophets "speak for themselves." He seems to have taken this concern too seriously. He has assumed an attitude of such austere objectivity that the prophets do not find in him a voice through which to speak to our generation. To this reviewer the book is very successful in communicating and elucidating data but does not wholly succeed in evoking concerns, convictions, or decisions.

J. COERT RYLAARSDAM

TOWARD CERTAINTY

By Robert H. Gearhart, Jr. Association Press, 1947. 92 pp. \$1.50.

The author, chaplain with the A.E.F. in World War I and many years a campus pastor, has written an intelligent book, beamed at our young people, who are asking if anything "standeth sure" in this atomic era.

Despite our confusion, we may still list these things as certainties: self, world, God, Jesus, sin, and the possibility of personal and social salvation. The field of religion is defined as the relationship of men with God. God is purposefully at work in his world. Man has the capacity to choose good or evil. Sin is the act of choosing that which violates God's will. God, "being beauty, love and purpose," made himself known through Jesus. Jesus is the great demonstrator of God.

The author sees life as a procession, with many a backward step, but still a procession. It is imperative that we become participants in the drama. "You and I must join the crowd and in it practice what we believe; otherwise, men will smile to hide their fears and pass on carrying their brief cases" (p. 84).

Ministers will find this a valuable book to share with young people who are asking for light on the issues which Dr. Gearhart raises and answers in convincing and beautiful language.

CHARLES F. JACOBS

Waterloo, Iowa

THE HEART OF THE YALE LECTURES

By Batsell Barrett Baxter. Macmillan, 1947. 332 pp. \$2.50.

Amplly conceived and competently executed, this book is both inspiration and guide to every minister wherever he may be along the preaching road. *The Heart of the Yale Lectures* reads easily and studies like a textbook. The outline of the whole, the chapter delineations and summaries, show the author's rare genius for literary organization. The Index, Bibliography, and Appendix are usefully adequate. The book is star-studded with brilliant passages from the Yale Lectures by the pulpit masters of today and yesterday. Here is the

best advice on every conceivable point of preaching from the character of the preacher to the lighting of the sanctuary. Pulpit giants such as Beecher, Brooks, Hall, Gladden, Broadus, Jowett, Jefferson, and Tittle, to name only a few, speak individually, and through the author's masterly summations in concert, of the preacher and his art.

The universal sentiment of the Yale Lectures, and this book, is that for the Protestant minister preaching is his chief obligation. All things, even the piety of the man, are for the enrichment and perfection of the art. In one lecture Watson pointed out that "no power in human experience has wrought such mighty works as the spoken word: it has beaten down impiety, taught righteousness, given freedom to the oppressed, and created nations." Even a cursory reading of this book strengthens a man's respect and faith in the "foolishness of preaching."

MITCHELL T. ANCKER

Chicago

PHYSICIANS OF THE SOUL

By Charles F. Kemp. Macmillan, 1947. 314 pp. \$2.75.

Out of the present widespread interest in the ministry to individuals this history of pastoral counseling has come. Beginning with Jesus, the author brings us down rapidly to the twentieth century. From page 69 the book is devoted to modern movements and men. It thus includes Augustine, Luther, Wesley, Thomas Chalmers, Henry Drummond, Bushnell, Brooks, Fosdick, and Weatherhead, among others. The author is concerned only with the work of these men in handling personal problems. The main stream of the book is concerned with the history of pastoral work, but allied movements are included to indicate their relationship to and influence on this main stream. Thus we find sections on the social gospel, revivalism, faith-healing cults, the mental hygiene movement, and the clinical-training movement. Several chapters are given to the survey of literature in the field, and there are extensive references.

Writing as a historian, the author seems careful to present the facts as he has found

them without an attempt to evaluate these facts. One might wish for a somewhat different emphasis on some topics, without detracting seriously from the major value of the book. Here we have assembled a great deal of historical material which ministers and students can further explore according to their own interests. The book fills a major need at the present time and should help to bring the work of the minister with individuals into its proper perspective in relation to preaching. Although it is primarily a book for clergymen, I believe that many laymen would see the work of the minister in a little different light after reading it.

CARROLL A. WISE

Minneapolis, Minnesota

COLLECTIVISM CHALLENGES CHRISTIANITY

By *Verne Paul Kaub. Light and Life Press, 1946. 249 pp. \$2.00.*

"Braving the scorn of the liberal intelligentsia" in American Protestantism, the author of this book attempts to win for himself the name of stalwart defender of the "American Way of Life" as expressed by "Christianity," "Free Enterprise," and "Free Government." Because he considers collectivism to be the great evil of our time, he centers his attack on Marxist communism and Christian socialism, since communism and "liberal" Christianity are fellow-travelers.

It does not take us long to discover the real purpose of this book heroically undertaken by a follower of "True Christianity." It may be that it is purely coincidental that the longest and most detailed of the twelve long chapters of this work happens to be entitled "Is Free Enterprise Compatible with Christianity?" The startling and profound conclusion to which he comes is simply, "It definitely is!"

It is inconceivable that good Christian people would tolerate living under any other system of economy than that "commonly called Capitalism," for any other system is without question "contrary to the desire and design of the Master." In thirty-three quotation-filled pages our author diligently and painstakingly endeavors to prove to the

reader's satisfaction that "the various collectivist patterns offered as substitutes for free enterprise are not only unchristian, but actually are anti-Christian."

The whole logic of his presentation goes something as follows: I must succeed in showing all "those valiant pastors of every faith and creed . . . who continue to preach the Gospel of Jesus Christ and Him crucified" that "Christianity," "Free Enterprise," and "Free Government" are synonymous and inseparable. My task is to prove to them that all "Conspiracies against Freedom" abroad in the land have their source and their origin in collectivist-Marxism and liberal-modernist Christianity. If I am able to do this, I will have done my small part in preventing the modern and recent trends toward "pagan statism" engulfing the church and its gullible clergy. Summing up the contents of my book, this is what I have to say to you in conclusion: "The ideologies of Marx and the revolutionaries will live on. (Why, he does not state.) Killing, capturing, even re-educating the sponsors of these ideologies in other lands will not destroy them at the point where they are the most dangerous to America, which is in the hearts and minds and plotting and machinations of the revolutionaries, collectivists, and liberal intelligentsia of America who are the shock troops of the Anti-Christ. The war against the Anti-Christ will not be won until the shock troops have been routed and Christ is victorious."

Like all good missionaries of the gospel of free enterprise—American style—the author of this book uses most effectively the fear in every American's heart of losing liberty. This, one can plainly see, is the reverse side of the use of the "love for freedom" played upon in *The Road to Serfdom*, which the Reverend O. Walter Wagner calls "Hayek's Big Business Bible."

No one can deny that this book will be put to good use. It will circulate widely in some religious circles and will appeal to and may be used as a good reference book by such as Gerald L. K. Smith, American Action, Inc., Frank Gannett's Committee for Constitutional Government, Inc., Spiritual Mobilization, Inc., and Guideposts Associates.

PAUL J. FOLINO

Cleveland, Ohio

THE CHICAGO THEOLOGICAL SEMINARY *Register*

ON FINAL GROUND

By Harold A. Bosley. Harper, 1946. 260 pp. \$2.00.

In considering the historic themes of the Christian faith—God, Christ, the Bible, the church, and prayers—Harold Bosley has given us a solid and forthright series of sermons. His theology, his biblical interpretations, his sermonic structure, never become vague with pious religiosity but march firmly from introduction to conclusion with no dependence on pulpit decorations or novelties.

Every sermon has in it the urgency of the plight of the world, without surrendering for a moment the idea that in God and Christ are to be found the ultimate solution. He does not fall victim to the great temptation to resigned hopelessness or to the wordy phrases of the redemption of man and society which sound so good but which the reviewer too often fails to be able to relate to the actual circumstances of our day. His sermons have a positive thrust without glossing over failures and shortcomings. One never doubts that God is active in history and yet not the product of history. Here is a clear statement of the relevance of the Christian faith to the life of our time.

EDWARD F. MANTHEI

Western Springs, Illinois

A SCIENTIST'S APPROACH TO RELIGION

By Carl Wallace Miller. Macmillan, 1947. 127 pp. \$2.00.

A Brown University professor of physics presents his interpretation of God and his evaluation of the worth of religious faith and practice with the intellectual background of a trained scientist. In his personal analysis of the problems posed in theology and the philosophy of religion the author draws frequent analogies to the problems encountered in the formulation of the laws of modern physics. His presentation is clear and fluent.

The book consists of nineteen short chapters. Each chapter is essentially a concise but complete thesis in itself. Chapters are devoted to some of the attributes most often ascribed to Deity and to the great elements of Christian

faith and practice. The author carries some chapters to a positive conclusion, while others, notably "Determinism and Free Will" and "Eternal Life," are left unresolved.

This book is timely and constructive, and it should prove helpful to scientists, clergymen, and laymen who entertain some doubts about the compatibility of modern science and religion.

ROY A. WAGGENER

Northfield, Minnesota

THE QUEST FOR INNER PEACE

By William E. Park. Macmillan, 1947. 207 pp. \$2.50.

Here is a volume of sermons and addresses written especially for young people and preached at various colleges and schools by one of America's better-known young preachers. Like all sermons composed for "live" delivery, they suffer when reduced to the formalism of the printed page, but nevertheless a vital and winsome faith shines through. They abound in quotations and illustrations, and, though the quotations are not always the most apt and the illustrations sometimes have a "Where have I heard that one before?" sound, yet the sermons give evidence always of careful and thoughtful preparation. The good humor and youthful spirit that are displayed throughout cannot fail to adorn the Christian message to its own advantage.

ARLAN A. BAILLIE

Bangor, Maine

EMOTIONS AND BODILY CHANGES: A SURVEY OF LITERATURE ON PSYCHOSOMATIC INTERRELATIONSHIPS, 1910-1945

By Flanders Dunbar. Columbia University Press, 1946. liv+604 pp. \$7.50.

Dr. Dunbar has dropped her first initial in this new revision of her comprehensive survey of the literature on psychosomatic medicine, but so far as this reviewer can see nothing else of importance has been eliminated. The literature since the 1938 revision has been surveyed and incorporated in the text so that it is an integral part of the work. The Introduction to

this new edition gives one a comprehensive view of the whole field of body-emotion inter-relationships.

The text has long been definitive for its field and should satisfy the most exacting critic. While designed primarily for the medical reader, it should have a much wider use. Every minister at all interested in the relationship of the emotions to physical health (and how many sermons are preached on the effect of anger upon our bodily well-being!) should have this on his shelf. It should be a guide to study rather than a study itself, for it directs attention to what has been said on each phase of the subject, and the reader can himself choose those phases which warrant more detailed reading.

Certainly in these days, when medical science is becoming increasingly aware of the relationship of emotional well-being to physical well-being, the clergy should do its utmost to keep informed. For one thing, as in this book, the medical scientist too often ignores the spiritual factors, while, on the other hand, the clergy may well find the physician taking their place in the cure of souls—and rightly so if he can do a better job. The clergy, however, have a basic orientation which we feel superior to that of the medical scientist and should be able to do a superior job—if our techniques and knowledge are adequate. This book helps to orient one in the very area where the two professions are most likely to come into competition or to overlap. Actually, sound knowledge on both sides should contribute to a healthier, more wholesome society, as each collaborates with the other for the betterment of mankind.

W. EDGAR GREGORY

San Francisco, California

WHAT IS A MAN?

By Robert Russell Wicks. Scribner's, 1947. 224 pp. \$2.75.

The dean of the chapel at Princeton University has written a design for living based on the phrases of the Lord's Prayer. He deals with all the basic theological concepts and many of the social issues. The style is pungent and direct, such as appeals to students. Two em-

phases keep recurring through the pages: (1) our final dependence on God and (2) our more chastened optimism about walking into the Kingdom day after tomorrow.

This is a book that will appeal to ministers and laymen and especially to thoughtful college-age young people.

WILLIAM A. KEITH

Kalamazoo, Michigan

HIS WORD THROUGH PREACHING

By Gerald Kennedy. Harper, 1947. 234 pp. \$2.50.

This is an important book in its field. It is a vital and profound rethinking of the needs served by preaching. Gerald Kennedy is pastor of St. Paul's Methodist Church in Lincoln, Nebraska, and lectured on preaching at Union Seminary in the summer of 1946.

He believes that we have let our people down with a "secularized naturalism" when what they really need is the "religious experience of being found by God." Likewise we have been hesitant in speaking with frank courage on social justice when to do so would not make martyrs of us as we have feared but would accomplish what our laymen expect of us.

GERALD E. MAGGART

Kansas City, Missouri

THE SOUL OF FREDERICK W. ROBERTSON

By James P. Blackwood. Harper, 1947. xiii+201 pp. \$2.00.

This is an unusually well-written account of the life-story of the young man who just a hundred years ago at Brighton began the work which was to make him famous as one of our greatest preachers. Here he comes alive for us so that we feel the depths of his soul struggles and are moved by the intensity of his devotion to Christ. One is left with a desire to continue the acquaintance through a study of his sermons. Ministerial readers will be stirred, also, with a renewed appreciation of the greatness of the preacher's task and be fired with fresh determination to be worthy of it.

WILLIAM EARL BREHM

Des Plaines, Illinois

CHRISTIAN PERFECTION

By François Fénelon, edited and prefaced by Charles F. Whiston, translated by Mildred Whitney Stillman. Harper, 1947. 208 pp. \$1.75.

Bishop Tucker, in choosing this book for Lent of last year, has presented the Christian fellowship with a very readable collection of the devotional writings of this superb educator and spiritual tutor.

It is not a book to be mined for sermon themes or homiletic illustrations. These will come to the reader from the germinative ideas presented, nurtured by the reader's awareness of the eternal quality of examination of the heart and mind of the Christian in the light of the Gospels.

Fénelon, writing in the seventeenth century, holds before all men the love and grace of God and the therapy of the sublimation of all else to the quickening of our response. It is a disturbing book. It is a stimulating book.

ROSS CANNON

Wilmette, Illinois

IN THE SECRET PLACE OF THE MOST HIGH

By Arthur John Gossip. Scribner's, 1947. 210 pp. \$2.75.

This is not a book of sermons. Dr. Gossip was asked to write a Lenten book. He chose to deal with the subject of prayer, believing that in this search one would find the way that leads to Easter. "Our trouble," says Dr. Gossip, "is that we are losing acquaintance with God; and that, as a consequence, our souls are going out. Our supreme need is to learn to worship; really to live and move and have our being in God."

Here is an inspiring and practical book on prayer. One is able to discover the source of the author's greatness as a preacher. The reader will be impressed with the brilliant illustrations and the author's own personal experience. For the minister, even more than the layman, this should be a "must" book.

WILLIAM ARTHUR JACOBS

Oak Park, Illinois

COMFORT YE MY PEOPLE

By Russell Dicks. Macmillan, 1947. 133 pp. \$1.50.

This book is pocket-sized, for a pastor's use with the sick. It contains prayers and scriptural passages for the sick, the dying, the bereaved, the aged; two services of Holy Communion; and short sections for Catholics and Jews.

The author's prayers are helpful, as are the quoted petitions. At some points there should have been assurance of the presence and powers of God rather than requests for them. The prayers are somewhat liturgical; more directly personal ones might well have been included.

The author in his own contributions is clearly thinking his way into the experience of those for whom he is praying. There is usually an excellent choice of psalms, especially for the aged.

ALECK D. DODD

Toledo, Ohio

DOES GOD EXIST?

By A. E. Taylor. Macmillan, 1947. 172 pp. \$2.00.

This work by the former professor of moral philosophy in Edinburgh University presents a timely answer to many new problems in natural theology posed by the recent revolutionary strides in modern science. In nine short, clearly written essays the late Dr. A. E. Taylor probes the momentous and ever present question of the existence of God. He attempts no comprehensive metaphysical analysis of the problem. Instead he deals only with some aspects of it and defends the right of all believers to possess an intelligent faith. Although a theist, his sense of objectivity causes him to challenge the basic tenets of theism, agnosticism, and atheism alike. The answer to this challenge comes in the form of a rebuttal of antitheological prejudice and the affirmation of a faith based on reason but supported by revelation.

The intimate, conversational mode of expression ties together a great diversity of topics which meet the reader in an unsystematic fashion. In spite of its animation of style, the

book is often sketchy and indefinite. For example, Dr. Taylor closes the case of determinism versus indeterminism in a footnote by asserting a "patent" free will.

Cosmological and teleological arguments for the existence of God are advanced in a loosely organized manner but with some new stimulating insights. Near the end of the book Dr. Taylor states: "If there are familiar difficulties in fitting some of them [facts] into the theistic scheme, there are others which it seems no less difficult to fit into any scheme which is non-theistic" (p. 142). This illustrates the objective but often indefinite way in which many of the arguments of the book are concluded.

Among Dr. Taylor's many other books are the notable Gifford Lectures published under the title, *The Faith of a Moralist*. The author's latest work conveys a friendly, personal charm which greatly enhances his skilful analysis of some current aspects of a problem of basic importance.

JEROME J. FUSSELL

THE WORLD'S GREAT SCRIPTURES

By Lewis Browne. Macmillan, 1946. 559 pp. \$5.00.

Mr. Browne here makes a compilation of the great scriptures of world religions which, though an exceedingly worthy project in these

times when men know they have to make "one world" soon or die, is done with a dangerous presupposition. Because he feels the need of understanding, he deliberately uses only the ethical scriptures, believing that there is more kinship on the ethical level than on the theological. This may be true, but the presupposition is that the ethical, therefore, is more important than the theological, which is unfortunate, for not even the Golden Rule, which several of the religions state in negative or positive form, can be understood without the world view behind each. This is true of the whole ethical system of each religion, for there must be real continuity between the theological and the ethical if there is to be vital religion.

Though the Christian must be the first to declare his faith that God has not left himself without witness anywhere, he must be careful lest he believes too quickly that there is to be found any vital understanding on the ethical level alone.

The compiler chooses the scriptures well for his purpose, though there are disappointing gaps in the Christian selections. The book can be read with the greatest profit if the above suggestion is kept in mind and this additional one: beware of taking his introduction as authoritative.

MERRILL L. HUTCHINS

It is with deep regret that we announce the death of our distinguished Director and beloved friend, EARL GROTH, of Fort Wayne, Indiana, December 16, 1947.

THE A.T.L.A. REQUESTS YOUR HELP

The American Theological Library Association is hoping to be able to get back in print some now out-of-print books. We need an estimate of the number of copies that would be purchased if these books were made available. Below is a tentative list of books being considered. If you think that you would be interested in owning any of them, kindly check the title and return the list to MISS EVAH OSTRANDER, 5757 University Avenue, Chicago 37, Illinois.

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| <p>BARNETT. Understanding the Parables of Our Lord</p> <p>BENNETT. Social Salvation</p> <p>BRIGHTMAN. Introduction to Philosophy</p> <p>BRUNNER. Our Faith</p> <p>CLARK. Small Sects in America</p> <p>DEISSMANN. Paul</p> <p>DIBELIUS. Sermon on the Mount</p> <p>DODD. Apostolic Preaching</p> <p>———. Authority of the Bible</p> <p>———. Parables of the Kingdom</p> <p>FARMER. Servant of the Word</p> <p>HEILER. Prayer</p> <p>JOHNSON. Social Gospel Re-examined</p> <p>LATOURETTE. Missions Tomorrow</p> <p>MCGIFFERT. Protestant Thought before Kant</p> <p>———. History of the Apostolic Age</p> | <p>MACKINTOSH. Types of Modern Philosophy</p> <p>MOORE. Protestant Thought since Kant</p> <p>NYGREN. Agape and Eros</p> <p>OESTERLEY and ROBINSON. Hebrew Religion</p> <p>———. An Introduction to the Books of the Old Testament</p> <p>RAUSCHENBUSCH. Prayers of the Social Awakening</p> <p>———. Theology of the Social Gospel</p> <p>SCHLEIERMACHER. Christian Faith</p> <p>SCOTT. The Fourth Gospel</p> <p>SMITH. Parables of the Synoptic Gospels</p> <p>SMITH. Historical Geography of the Holy Land</p> <p>STREETER. The Four Gospels</p> <p>TROELTSCH. Social Teachings of the Christian Church</p> |
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REGISTRATION IN FEDERATED THEOLOGICAL SCHOOLS

Autumn Quarter, 1947

TOTAL REGISTRATION.....	222	DISTRIBUTION BY DENOMINATIONS:	
Divinity School.....	108	Congregational.....	56
C.T.S.....	88	Baptist.....	34
Meadville.....	16	Methodist.....	32
Disciples.....	10	Disciples.....	16
Candidates for the		Unitarian.....	16
B.D. degree.....	75	Lutheran.....	14
(45 C.T.S.; 13 Div.; 7 M.T.S.;		Presbyterian.....	12
10 D.D.H.)		Evangelical and Reformed.....	10
Ph.D. degree.....	59	Episcopal.....	4
(55 Div.; 4 M.T.S.)		United Brethren.....	4
M.A. degree.....	70	Mennonite.....	4
(36 C.T.S.; 34 Div.)		Others.....	20
Others.....	18		

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Only one book may be drawn at a time, and may be kept three weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book. The postage rate is 3 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 3 cents a pound for each pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

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| <i>Bible Study:</i> | *CADBURY, H. J. Jesus: What Manner of Man
*COLWELL, E. C. An Approach to the Teaching of Jesus
*QUIMBY, C. W. John, the Universal Gospel |
| <i>Church History
and History:</i> | †JONES, RUFUS. The Luminous Trail
MARLOWE, G. F. Churches of Old New England
†VAN DUSEN, H. P. World Christianity |
| <i>Missions:</i> | *BAKER, R. T. Darkness of the Sun |
| <i>Psychology:</i> | DUNLAP, KNIGHT. Personal Adjustment
MERRILL, M. A. Problems of Child Delinquency
STRAIN, R. B. Teen Days |
| <i>Philosophy, Theology,
and Science:</i> | BUBER, MARTIN. Between Man and Man
DAVIDSON, R. F. Rudolf Otto's Interpretation of Religion
HARDMAN, OSCAR. The Christian Doctrine of Grace
KNOX, JOHN. On the Meaning of Christ
LEIPER, H. S. Christianity Today
LEWIS, C. S. Miracles; A Preliminary Study
RAMSEY, A. M. The Resurrection of Christ
*WICKS, R. R. What Is a Man
WIEMAN, H. N., <i>et al.</i> Religious Liberals Reply
WEISS, PAUL. Nature and Man |
| <i>Practical Theology
and Worship:</i> | *BAXTER, B. B. The Heart of the Yale Lectures
BOYER, M. W. Everyone's Adventure
*BURKHART, R. A. How the Church Grows
*GOSSIP, A. J. In the Secret Place of the Most High
*KEMP, C. F. Physicians of the Soul
*KENNEDY, GERALD. His Word through Preaching
RICHARDSON, H. V. Dark Glory |
| <i>Social Ethics and
Sociology of Religion:</i> | FLETCHER, J. F. Christianity and Property
KINNEMAN, J. A. The Community in American Society
ODUM, H. W. The Way of the South
SOROKIN, P. A. Society, Culture and Personality |
| <i>Religious Education:</i> | FITCH, F. M. Their Search for God
KNAPPEN, MARSHALL. And Call It Peace
MAUS, CYNTHIA. The World's Great Madonnas
WALLACE, ARCHER. 100 Stories for Boys
WATSON, G. B. Youth after Conflict |
| <i>Drama, Biography:</i> | BROWN, T. S. Treasury of Religious Plays
HABIG, M. A. As the Morning Star
HAGEDORN, H. Prophet in the Wilderness |

EVAH OSTRANDER, *Librarian*

* Reviewed in this issue.

† Reviewed in last issue.

(Continued from inside front cover)

Afternoon Work Groups on the Problems of the Pastor

2:00-4:00 P.M. *Tuesday, Wednesday, Thursday*

1. Experimental Projects in Religious Education (ROSS SNYDER and ASSOCIATES)
 2. Changing Aspects of Church Organization and Administration
 3. Local Church Strategy in Community Tensions
 4. Special meeting for ministers' wives on Wednesday afternoon
- Workshop periods to demonstrate uses of audio-visual aids to be arranged under direction of ROSS SNYDER

Tea and Informal Reception for All Participants

4:00-5:30 P.M. *Thursday afternoon*

SPECIAL LUNCHEONS

Tuesday Noon: State Superintendents and Visitors (ROBERT CASHMAN in charge)

Wednesday Noon: Alumni Association of C.T.S. in Woodlawn Dining Room (A. C. MCGIFFERT and NELS NORDSTROM in charge)

THE ALDEN-TUTHILL LECTURES

By F. ERNEST JOHNSON

*of The Federal Council of Churches of Christ in America
and Teachers College, Columbia University*

Tuesday, Wednesday, Thursday evenings at 8:00

"A CHRISTIAN STRATEGY FOR OUR TIME"

1. "Christianity and the Modern Temper"
2. "Christian Social Education and Action"
3. "The Church and the State"